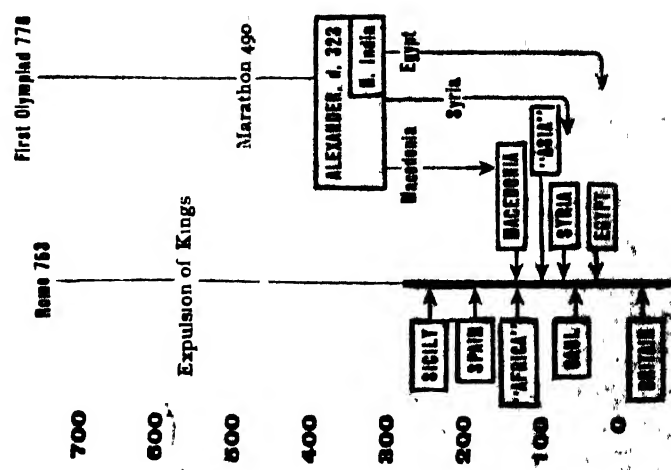
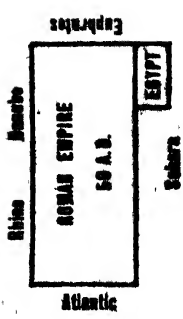
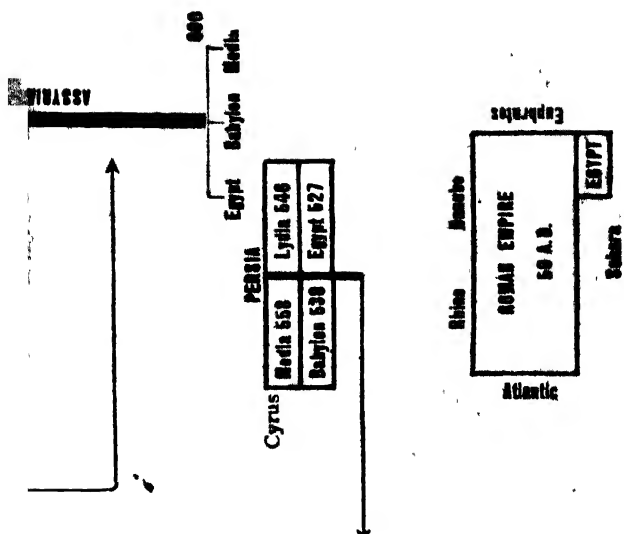


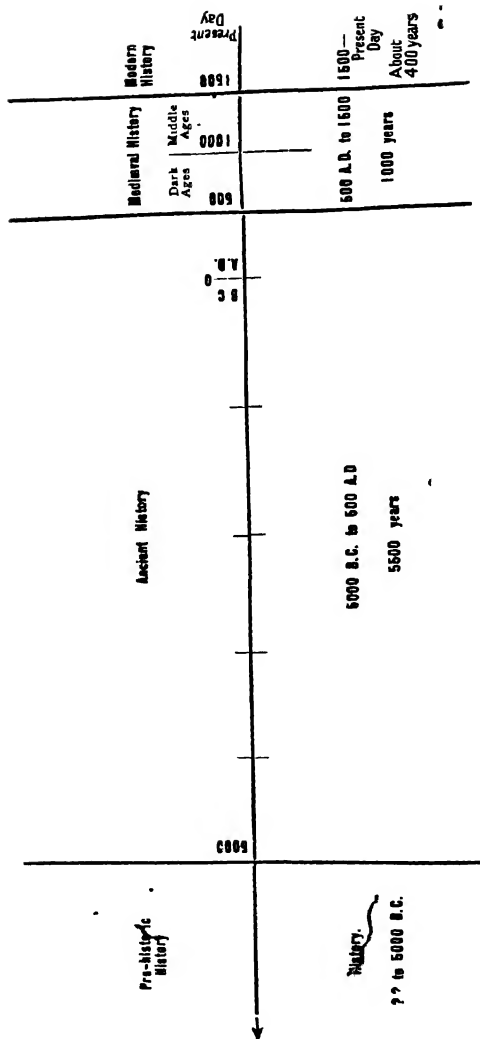
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SHORT HISTORY OF MANKIND

BY H. G. WELLS

ADAPTED AND EDITED FOR SCHOOL
USE FROM THE AUTHOR'S "SHORT
HISTORY OF THE WORLD"

BY

E. H. CARTER, O.B.E., M.A.

LATE SCHOLAR OF JESUS COLLEGE, CAMBRIDGE

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detailed historical information as to awaken interest and encourage further reading. It is essentially a book to be read as a complement or supplement to whatever other History books may be used in the school course. It will be found a mine of interesting and suggestive information on most subjects of man's activity, and the perusal of the story of the great adventure of mankind should leave the reader with a wider and saner outlook, with a firm conviction of the essential unity of mankind and a realization of his own place in the great story.

The Editor has found it no mean task to prepare this edition—in a compass and manner suited to schools—without obliterating all traces of the genius of the original work. Throughout his task he has had the invaluable advice of Mr J W Headlam-Morley, C.B.E., while Mr. C. E. Raven, M.A., of Rugby School, Dr. Rachel Reid of the London Educational Service, and his colleagues, Mr. A. S. Bright and Mr W E. Urwick, M.A., and Mr. J. A. White of Bow Central School, have all helped him in various ways to suit the book to the needs of schools. For the Time Chart of World History he is indebted to the kindness of Mr. C H K. Marten, M.A., of Eton College, and for unstinted help with the Illustrations he is indebted to Mr. Adrian Mott, B.A. To all these friends the Editor expresses his deep gratitude.

Great pains have been taken with the Index, which has been prepared by Mr. F. C. Gillespie, M.A., and which it is hoped will be useful also as an aid to the setting and solving of questions and problems.

E H. C.

FILLONGEY, COVENTRY,
December, 1924

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A SHORT HISTORY OF MANKIND

CHAPTER I

THE WORLD

IF we represent our earth as a little ball of one inch diameter, the sun would be a big globe 9 feet across and 323 yards away, that is about a fifth of a mile, four or five minutes' walking. The moon would be a small pea two feet and a half from the world. Between earth and sun there would be the two inner planets, Mercury and Venus, at distances of 125 and 250 yards from the sun. All round and about these bodies there would be emptiness until we came to Mars, 175 feet beyond the earth; Jupiter nearly a mile away and a foot in diameter; Saturn, a little smaller, two miles off; Uranus four miles off, and Neptune six miles off on this scale (*i.e.*, diameter of the earth = one inch). The real distance of Neptune is 1,793 millions of miles. Then nothingness and nothingness except for small particles and drifting scraps of thin vapour for thousands of miles. The nearest star to earth on this scale would be 40,000 miles away.

These figures will serve perhaps to give some idea of the immense emptiness of space in which the drama of life goes on.

For in all this enormous vacancy of space, we know certainly of life only upon the surface of our earth. Life does not penetrate much more than three miles down into the 4,000 miles that separate us from the centre of our globe, and it does not reach more than five miles above its surface. Apparently all the limitlessness of space is otherwise empty and dead. The deepest ocean dredgings go down to five miles. The highest recorded flight of an aeroplane is little more than four miles. Men have reached to seven miles up in balloons, but at a cost of great suffering. No bird can fly so high as five miles, and small birds and insects which have been carried up by aeroplanes drop off insensible far below that level.

The knowledge we possess of life before the beginnings of human memory is derived from the markings and fossils of once living things in the rocks. We find preserved bones, shells, fibres, stems, fruits, footmarks, scratchings, and the like, side by side with the ripple marks of the earliest tides and the pittings of the earliest rainfalls. It is by the careful study of this Record of the Rocks that the past history of the earth's life has been pieced together; and it is only as a result of many devoted lifetimes of work that the Record has been put into order and read.

THE RECORD OF THE ROCKS

CHAPTER II

THE RECORD OF THE ROCKS THE HISTORY OF LIFE IN OUTLINE

THERE is no definite knowledge of the way in which life began, but nearly all scholars are agreed that it probably began upon mud or sand in warm sunlit shallow brackish water and that it spread up the beaches and out to the open waters.

The earliest Rocks in the Record show no traces of life. Half the great interval of time since land and sea could first be distinguished on earth has left no traces of life.

The Beginnings of Life.—Then, as we come up the Record, signs of past life appear and increase. The first signs that life was astir are traces of simple and lowly things; the shells of small shell-fish, the stems and flower-like heads of sea-weeds, and the tracks and remains of sea-worms. Very early appear certain creatures rather like plant-lice, crawling creatures which could roll themselves up into balls as plant-lice do.

Later, by a few million years or so, come certain sea-scorpions, more powerful creatures than the world had ever seen before. But there are no fishes in this part of the Record; and no signs whatever of land life of any sort, plant or animal.

The Age of Fishes.—Water scorpions were for long ages the supreme lords of life. Then, later on, there appeared a

new type of being, equipped with eyes and teeth and swimming powers of an altogether more powerful kind. These were the earliest Fishes, the first known backboned animals, or Vertebrates. They are so prevalent that this period of the Record of the Rocks has been called the Age of Fishes. Fishes of a pattern now gone from the earth, and fishes allied to the sharks and sturgeons of to-day, rushed through the waters, leapt in the air, browsed among the seaweeds, pursued and preyed upon one another, and gave a new liveliness to the waters of the world.

The land during this Age of Fishes was apparently quite lifeless. There was no real soil—for as yet there were no earth-worms which help to make a soil—and no plants to break up the rock particles into mould ; there was no trace of moss or lichen. Life was still only in the sea. It was only towards the close of the Age of Fishes that life spread itself out from the waters on to the land.

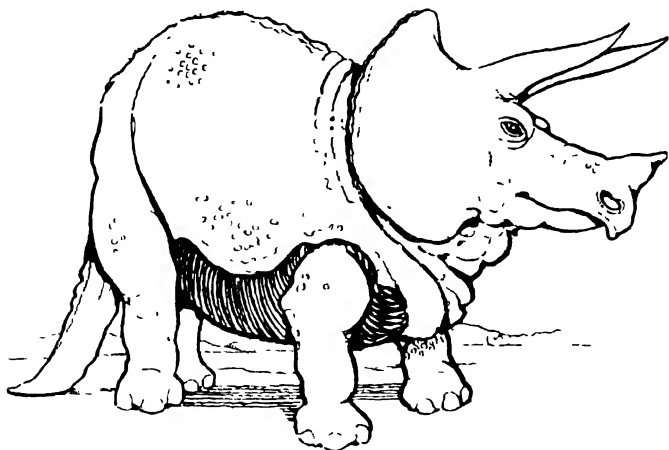
The Age of the Coal Swamps.—The Record of the Rocks is suddenly crowded by a vast variety of woody swamp plants, many of them of great size, big tree mosses, tree ferns, gigantic horsetails, and the like. And with these, age by age, there crawled out of the water a great variety of animal forms. There were centipedes and millipedes ; there were the first primitive insects ; there were creatures related to the ancient king crabs and sea-scorpions, which became the earliest spiders and land-scorpions ; and presently there were vertebrated animals. Some of the earlier insects were very large. There were dragon-flies in this period with

wings that spread out to twenty-nine inches. In various ways these new orders of vertebrata (or backboneed animals), and insecta, and so forth, adapted themselves to breathing air—by developing gills and lungs

All the air-breathing vertebrata of this age of swamps and plants belonged to the class of land animals needing to live in or near moist and swampy places because their eggs could only develop under water. They were nearly all of them forms related to the newts of to-day. This age of the amphibia was an age of life in the swamps and lagoons on the low banks among these waters, it was succeeded by a vast cycle of dry and bitter ages, in which the great swamp forests began to be compressed and changed until they became the main coal deposits of the world to-day.

The Age of Reptiles.—As conditions revert towards warmth and moisture we find a new series of animal and plant forms. We find in the Records the remains of vertebrated animals that laid land eggs with protective shells—creatures without a tadpole stage, the reptiles. At the same time there had been a development of seed-bearing trees, which could spread their seed independently of swamp or lake, though as yet there were no flowering plants and no grasses. There was a great number of ferns. And there was now also an increased variety of insects. There were beetles, though bees and butterflies had yet to come. But all the fundamental forms of a new real land fauna and flora had been laid down during those vast ages of severity, and now spread over the earth.

All the sorts of reptile we know now were much more abundantly represented then, great turtles and tortoises, big crocodiles and many lizards and snakes, but in addition there was a number of series of wonderful creatures that have now vanished altogether from the earth. There was a vast variety of beings called the Dinosaurs.



The Triceratops, one of the Dinosaurs, or "Terrible Lizards." This huge reptile was about 30 feet in length.

While these great creatures pastured and pursued amidst the fronds and evergreens of the jungles, another now vanished tribe of reptiles, with a bat-like development of the fore-limbs, pursued insects and one another, first leapt and parachuted and presently flew amidst the fronds and branches of the forest trees. These bat-lizards were the Pterodactyls ("wing-fingers")--the first flying creatures with backbones.

But bird-like though they were, they were not birds nor the ancestors of birds.

The First Birds and the First Mammals.—The Pterodactyls had no feathers; they had no relationship to the first birds. Birds sprang from another branch of the reptiles altogether; they were Dinosaurs adapted to a variable climate by the development of feathers. The earliest birds hopped and clambered, then later they skimmed and flew. Their scales became long—fronds rather than scales, and at last, by much spreading and splitting, the scales became feathers; and feathers are the distinctive covering of birds, and they give a great power of resisting heat and cold such as no reptiles have ever possessed. Then the feather-bearing fore-limbs of the birds began to be used first for skimming and then for actual flying.

The earliest mammals, like the earliest birds, were creatures driven by competition and pursuit into a life of hardship and adaptation to cold. With them also the scale became quill-like, and was developed into a heat-retaining covering. Instead of feathers they developed hairs; and instead of guarding and hatching their eggs, they kept them warm and safe by retaining them inside their bodies until they were almost mature. Most of them brought their young into the world alive. And most mammals to-day have mammæ or breasts, and suckle their young (All the mammals of the Age of Reptiles that we know of were small, obscure creatures.)

Then there comes a break in the Record of the Rocks that may represent several million years. There is still a veil here over even the outline of the history of life. When it lifts again, the Age of Reptiles is at an end ; the Dinosaurs and the Pterodactyls have all gone. The cold has killed them

The Age of Mammals.—The opening of the next great New Period in the life of the earth was a period of upheaval and extreme volcanic activity. Now it was that the vast masses of the Alps and Himalayas and the mountain backbone of the Rockies and Andes were thrust up, and that the rude outlines of our present oceans and continents appeared. The Map of the World begins to display a first dim resemblance to the map of to-day. It is estimated now that between forty and eighty million years have elapsed from the beginnings of this New Period to the present time.

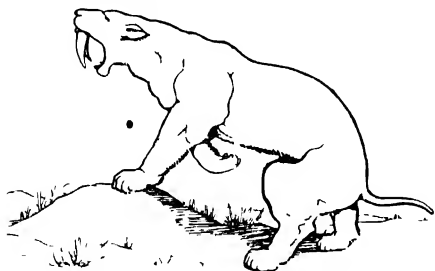
At the outset the climate of the world was austere. It grew generally warmer until a fresh phase of great abundance was reached, after which conditions grew hard again and the earth passed into a series of extremely cold cycles, the Ice Ages, from which apparently it is slowly emerging at the present time.

With the opening of this New Period the grasses appear ; for the first time there is pasture in the world. And there appeared a number of grazing animals, and of flesh-eating types which prey upon these.

The earlier mammals probably parted from their offspring as soon as suckling was over, but we presently find a

number of mammals which show the beginnings of a true social life—keeping together in herds, packs and flocks, watching each other, imitating each other, taking warning from each other's acts and cries. This is something that the world had not seen before among vertebrated animals.

As this New Period unrolled, the resemblance of its flora and fauna to the plants and animals that inhabit the world to-day increased. A series of forms led up by steady degrees from grotesque and clumsy predecessors to the giraffes,



Sabre-toothed Tiger
Notice the hinged
jaw to enable it to
use the enormous
teeth

camels, horses, elephants, deer, dogs, and lions and tigers of the existing world.

Naturalists divide the class *Mammalia* into a number of orders. At the head of these is the order which includes the lemurs, the monkeys, apes, and man.

The great world summer drew at last to an end. It was to follow those other two great summers in the history of life—the summer of the Coal Swamps and the vast summer of the Age of Reptiles. Once more the earth spun towards an Ice Age. In the warm past, hippopotami had wallowed through a lush sub-tropical vegetation, and a tremendous tiger

with fangs like sabres, the sabre-toothed tiger, had hunted its prey where now the journalists of Fleet Street go to and fro. Now came a bleaker age and still bleaker ages. A woolly rhinoceros, adapted to a cold climate, and the mammoth, a big woolly cousin of the elephants, the Arctic musk ox and the reindeer, passed across the scene. Then century by century the Arctic ice cap, the wintry death of the great Ice Age, crept southward. In England it came almost down to the Thames, in America it reached Ohio. From time to time there would be warmer spells of a few thousand years and relapses towards a bitter cold.

The Dawn-Men—The First Ice Age was coming on 600,000 years ago; the Fourth Ice Age reached its bitterest some fifty thousand years ago. And it was amidst the snows of this long universal winter that the first Man-like beings lived upon our planet, and it is only as we approach these Ice Ages that we find traces of creatures that we can speak of as "almost human." These traces are not bones but implements. In Europe, in deposits of this period, between half a million and a million years old, we find flints and stones that have evidently been chipped intentionally by some handy creature desirous of hammering or scraping or fighting with the sharpened edge. These things have been called Dawn-Stones, and we may call the creatures who chipped them Dawn-Men.

CHAPTER III

THE FIRST TRUE MEN THE OLD STONE AGE

THE first real human beings we know of in Europe appear to have belonged to one or other of at least two very distinct races. One of these races was of a very high type indeed ; it was tall and big-brained. One of the women's skulls found is bigger than that of the average man of to-day. One of the men's skeletons is over six feet in height. This type resembled that of the North American Indian. They were savages, but savages of a high order. The second race was distinctly negroid in its characters, and resembled the Bushmen and Hottentots of South Africa. It is interesting to find, at the very outset of the known human story, that mankind was already racially divided into at least two main varieties.

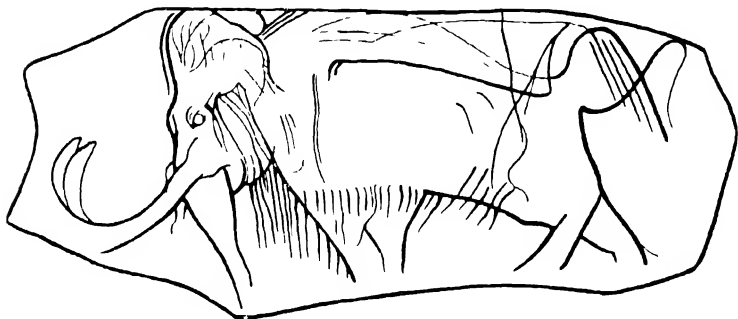
And these savages of perhaps forty thousand years ago were so human that they pierced shells to make necklaces, painted themselves, carved images of bone and stone, scratched figures on rocks and bones, and painted rude but often very able sketches of beasts upon the smooth walls of caves and upon inviting rock surfaces.

We have now in our museums great quantities of their implements, their statuettes, their rock-drawings and the like.

The earliest of them were hunters. Their chief pursuit was the wild horse, the little bearded pony of that time.

They followed it as it moved after pasture. And also they followed the bison. They knew the mammoth, because they have left us very striking pictures of that creature.

They hunted with spears and throwing-stones. They do not seem to have had the bow, and it is doubtful if they had yet learnt to tame any animals. They had no dogs. There is one carving of a horse's head and one or two



A faithful picture of a Mammoth as drawn from life in the Old Stone Age. It is engraved on ivory, and was found in a rock shelter at La Madeline (France)

drawings that suggest a bridled horse, with a twisted skin round it. But the little horses of that age and region could not have carried a man, and if the horse was tamed it was used as a led horse. It is improbable that they had yet learnt the use of animal's milk as food.

They do not seem to have made any buildings, though they may have had tents of skins; and though they made clay figures, they never rose to the making of pottery.

They had no cooking implements. They knew nothing of tilling the ground, and nothing of any sort of basket-work or woven cloth. Except for their robes of skin or fur, they were naked painted savages.

These earliest known men hunted the open steppes of Europe for a hundred centuries perhaps, and then slowly drifted and changed before a change of climate. Europe, century by century, was growing milder and damper. Reindeer receded northward and eastward, and bison and horse followed. The steppes gave way to forests, and red deer took the place of horse and bison. River and lake fishing becomes of great importance to men, and fine implements of bone increased. "The bone needles of this age," it has been said, "are much superior to those of later, even down to the end of the middle ages. The Romans, for example, never had needles as good as those of this epoch."

It is interesting to note that less than a century ago there still survived in a remote part of the world, in Tasmania, a race of human beings at a lower level than any of these earliest races of mankind who have left traces in Europe. These Tasmanian people had long ago been cut off by geographical changes from the rest of the species. At the time of their discovery by European explorers, they lived a base life, subsisting upon shellfish and small game. They had no houses, but only squatting places. ✓

CHAPTER IV

THE BEGINNINGS OF CULTIVATION AND SETTLEMENT.
THE NEW STONE AGE

THE WORLD ABOUT 10,000 B.C.

WE still know very little about the beginnings of cultivation and settlement in the world. All that we can say at present is, that somewhere about 15,000 and 12,000 B.C., while the remnants of the earlier hunters were drifting northward and eastward, somewhere in North Africa or Western Asia, or in that great valley that is now submerged under the waters of the Mediterranean Sea, there were people who, age by age, were working out two vitally important things : they were beginning to cultivate the land and to tame animals. They were also beginning to make, in addition to the chipped implements of their hunter forebears, implements of polished stone. They had found out something about basket-work and roughly woven textiles of plant fibre, and they were beginning to make a rudely modelled pottery.

They were entering upon a new phase in human history, the New Stone Age as distinguished from the Old Stone phase of the first true men. Slowly these New Stone people spread over the warmer parts of the world ; and the arts they had mastered, the plants and animals they had learnt to use, spread even more widely than they did. By 10,000 B.C., most of mankind was at the New Stone level. Somewhere in the Mediterranean region, wheat grew wild

And man may have learnt to pound and then grind up its seeds for food long before he learnt to sow. He reaped before he sowed.

About 10,000 B.C. the geography of the world was very



Old Stone Age

A roughly chipped pear-shaped axe or weapon. It was held in the hand when in use.



New Stone Age.

A polished "celt" or axe with a chisel-shaped cutting edge. When used it would be attached to a shaft or handle.

similar in its general outline to that of the world to-day. It is probable that by that time the great barrier across the Straits of Gibraltar, which had hitherto banked back the ocean waters from the Mediterranean valley, had been eaten through, and that the Mediterranean was a sea

following much the same coastlines as it does now. The Caspian Sea was probably far bigger than it is at present, and it may have been continuous with the Black Sea to the north of the Caucasus Mountains. About this great Central Asian sea, lands that are now steppes and deserts were then fertile and habitable. Generally it was a moister and more fertile world. European Russia was much more a land of swamp and lake than it is now, and there may still have been a land connection between Asia and America at Behring Strait.'

CHAPTER V

THE FIRST CITY LANDS AND THE INVENTION OF WRITING EGYPT AND MESOPOTAMIA

IT is in lower Mesopotamia and in Egypt that there first appear in History cities and temples, and life above the level of a mere barbaric village-town. In those days the Euphrates and Tigris flowed by separate mouths into the Persian Gulf, and it was in the country between them that people called the Sumerians built their first cities. About the same time, the great history of Egypt was beginning.

These Sumerians appear to have been a brownish people with prominent noses. They used a sort of writing, and their language is now known. They had discovered the use of bronze. They built great tower-like temples of sun-dried brick. The clay of this country is very fine, and they used it to write upon. They had cattle, sheep, goats and asses, but no horses. They fought on foot, carrying spears and

shields of skin. Their clothing was of wool, and they shaved their heads.

At first Writing was merely a short method of recording things by pictures. Even before the New Stone Age men were beginning to write. In Sumeria, where the writing was done on clay with a stick, the clabs soon became unlike the things they stood for, but in Egypt, where men painted



The name XERXES as it appears in . (A) CUNEIFORM WRITING



(B) EGYPTIAN HIEROGLYPHICS.

on walls and on strips of the papyrus reed (the first Paper), the likeness to the thing imitated remained. From the fact that the wooden sticks used in Sumeria made wedge-shaped marks, the Sumerian writing is called cuneiform, which means wedge-shaped. All the true alphabets of the later world came from a mixture of the Sumerian cuneiform and the Egyptian hieroglyphic, or priest writing. In China, picture writing has never got to the alphabetical stage, even to this day.

We must remember that in the land of Mesopotamia for countless years, letters, records and accounts were all written on almost indestructible tiles. To that fact we owe a great wealth of recovered knowledge.

Bronze, copper, gold, silver and, as a precious rarity, meteoric iron were known in both Sumeria and Egypt at a very early stage.

Daily life in those first city lands of the old world must have been very similar in both Egypt and Sumeria. And except for the asses and cattle in the streets, it must have been not unlike the life in the Maya cities of Central America three or four thousand years later. Most of the people in peace time were busy with irrigating and cultivating the land, except on days of religious festivals. They had no money and no need for it. They managed their small trades by barter; the princes and rulers, who alone had more than a few possessions, used gold and silver bars and precious stones. The Temple was the centre of life; in Sumeria it was a great towering temple that went up to a roof from which the stars were observed; in Egypt it was a massive building with only a ground floor. In Sumeria the priest ruler was the greatest, most splendid of beings. In Egypt, however, there was one who was raised above the priests; he represented the chief god of the land – the Pharaoh, the god king.

CHAPTER VI

THE WANDERING FOLK AND THE SETTLED FOLK

IT was not only in Mesopotamia and the Nile Valley that men were settling down to life as farmers and to life in city states in the centuries between 6,000 and 3,000 B.C. When-

ever the land could be irrigated and whenever there was a steady all-the-year-round food supply, men were exchanging the hardships of hunting and of wandering for a settled life. On the Upper Tigris a people called the Assyrians were founding cities. In the valleys of Asia Minor and on the Mediterranean shores and islands there were small villages growing up to civilized life, possibly also in favourable regions of India and China. In many parts of Europe, where there were lakes well stocked with fish, little communities of men had long settled in dwellings built on piles over the water, and were eking out agriculture by fishing and hunting.

But over much larger areas of the old world, no such settlement was possible. The land was too harsh, too thickly wooded or too arid, or the seasons too uncertain for mankind—with only the implements and science of that age—to take root. So while the early settlements of the cultivators were growing up chiefly in the great River Valleys, a different way of living—the nomadic life, a life in constant movement to and fro from winter pasture to summer pasture—was also growing up. In many ways this free life was a fuller life than that of the tillers of the soil. The individual was more self-reliant—less of a unit in a crowd. The leader was more important; the medicine man perhaps less so. The nomad knew more of minerals than the folk upon the plough lands, because he went over mountain passes and into rocky places. Possibly bronze and much more probably iron smelting were nomadic discoveries. Some of the earliest implements of iron reduced

from its ores have been found in Central Europe far away from the early civilizations.

On the other hand, the settled folk had their textiles and pottery and made many desirable things. A certain amount of looting and trading naturally developed between the two sorts of life. In Sumeria, which had deserts and seasonal country on either hand, it must have been usual to have the nomads camping close to the fields, trading and stealing and perhaps tinkering, as gipsies do to this day. But hens they would not steal, because the domestic fowl—an Indian jungle fowl originally—was not tamed by man until about 1000 B.C. They would bring precious stones and things of metal and leather. If they were hunters they would bring skins. They would get in exchange pottery and beads and glass, garments and suchlike manufactured things.

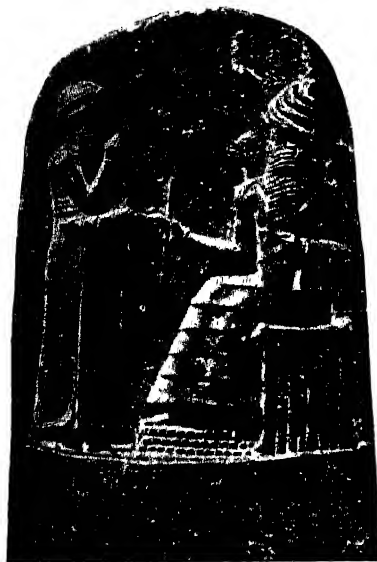
Three main regions and three main kinds of wandering people there were in those remote days when there were settled folk in Sumeria and early Egypt. Away in the forests of Europe were the blonde hunters and herdsmen, Nordic peoples called Aryans. Away on the steppes or Eastern Asia various Mongolian tribes, the Hunnish peoples, were taming the horse and moving between their summer and winter camping places. In the deserts, which were growing more arid now, of Syria and Arabia, tribes of a dark white or brownish people, the Semitic tribes, were driving flocks of sheep and goats and asses from pasture to pasture.

It was these Semitic shepherds who were the first nomads

WANDERING FOLK AND SETTLED FOLK 21

to come into close contact with the early civilizations. They came as traders and as raiders. Finally there arose leaders among them, and they became conquerors.

About 2750 B.C. a great Semitic leader, Sargon, had conquered the whole Sumerian land, and was master of all the



A sculptured shaft of stone representing Hammurabi, King of Babylon, in the act of receiving his famous code of laws from the Sun-god. The King is standing on the left in an attitude of worship. The god is seated on a throne with his feet set upon the mountains. Flames are rising from his shoulders to show he is the Sun-god. The beginning of the laws (in cuneiform writing) appears immediately below the two figures.

world from the Persian Gulf to the Mediterranean Sea. He was a barbarian, and his people learnt the Sumerian writing and adopted the Sumerian language. The empire he founded decayed after two centuries, and then a fresh Semitic people, the Amorites, by degrees set up their rule over Sumeria. They made their capital in what had hitherto been a small

up-river town, Babylon, and their empire is called the first Babylonian Empire. It was later ruled by a great king, called Hammurabi, who made the earliest code of laws yet known to history—he was living about the same time as Abraham (about 2000 B.C.)

The narrow valley of the Nile lies less open to invasion by the nomads than Mesopotamia. But about the time of Hammurabi occurred a successful Semitic invasion of Egypt, and a line of foreign Pharaohs was set up, the Hyksos or "shepherd kings," which lasted for several centuries, after which these Semitic conquerors were expelled (about 1600 B.C.)

Into Sumeria, however, the Semites had come for good and all, the two races assimilated, and the Babylonian Empire became Semitic in its language and character.

CHAPTER VII

THE FIRST SHIPS

THE earliest boats and ships must have come into use some twenty-five or thirty thousand years ago. Man was probably paddling about on the water, with a log of wood or an inflated skin to assist him, at latest in the beginnings of the New Stone period. A basket-work boat, covered with skin and caulked, was used in Egypt and Sumeria from the beginnings of our knowledge. Such boats are still used there. They are used to this day in Ireland and Wales;

and in Alaska seal-skin boats still make the crossing of Behring Straits. The hollow log followed as tools improved. The building of boats and then ships came in a natural succession. The ships of the ancient world were essentially *rowing* ships, which hugged the shore and went into harbour at the first sign of rough weather.

There were ships upon the Red Sea long before the Pyramids were built, and there were ships on the Mediterranean and Persian Gulf by 7000 B.C. In the west, the Semitic peoples were taking to the sea; they set up harbour towns along the east coast of the Mediterranean, of which Tyre and Sidon were the chief; and by the time of Hammurabi* in Babylon, they had spread over the whole Mediterranean basin.

These sea Semites were called the Phœnicians. They were a great seafaring people. They settled largely in Spain, and sent coasting expeditions through the Straits of Gibraltar; and they set up colonies upon the north coast of Africa, of which Carthage was the most famous. They even traded with Britain, attracted by the Cornish tin-mines.

CHAPTER VIII

THE ÆGEAN PEOPLES MYCENÆ, TROY, CRETE

BUT the Phœnicians were not the first people to have ships in the Mediterranean waters. There were already towns and cities among the islands and coasts of that sea belonging to a race or races called the Ægean peoples.

These peoples must not be confused with the Greeks, who came much later into our story ; they were pre-Greek, but they had cities in Greece and Asia Minor, like Mycenæ and Troy, and they had a great and prosperous city at Cnossos in Crete.

The history of Cnossos goes back as far as the history of Egypt ; the two countries were trading actively across the sea by 4000 B.C. By 2500 B.C.—that is, between the time of Sargon I and Hammurabi—Cretan culture was at its zenith.

Cnossos was not so much a town as a great palace for the Cretan monarch and his people. It was not even fortified. It was only fortified later as the Phœnicians grew strong, and as a new and more terrible breed of pirates, the Greeks, came upon the sea from the north.

The Cretan monarch was called Minos, as the Egyptian monarch was called Pharaoh ; and he kept his state in a palace fitted with running water, with bathrooms and the like conveniences, such as we know of in no other ancient remains. There he held great festivals and shows. There was bull-fighting, very like the bull-fighting that still survives in Spain ; there was resemblance even in the costumes of the bull-fighters, and there were gymnastic displays. The women's clothes were remarkably modern in spirit ; they wore corsets and flounced dresses. The pottery, the textile manufactures, the sculpture, painting, jewellery, ivory, metal, and inlay work of these Cretans was often very beautiful. And they had a system of writing, but that we cannot yet read.

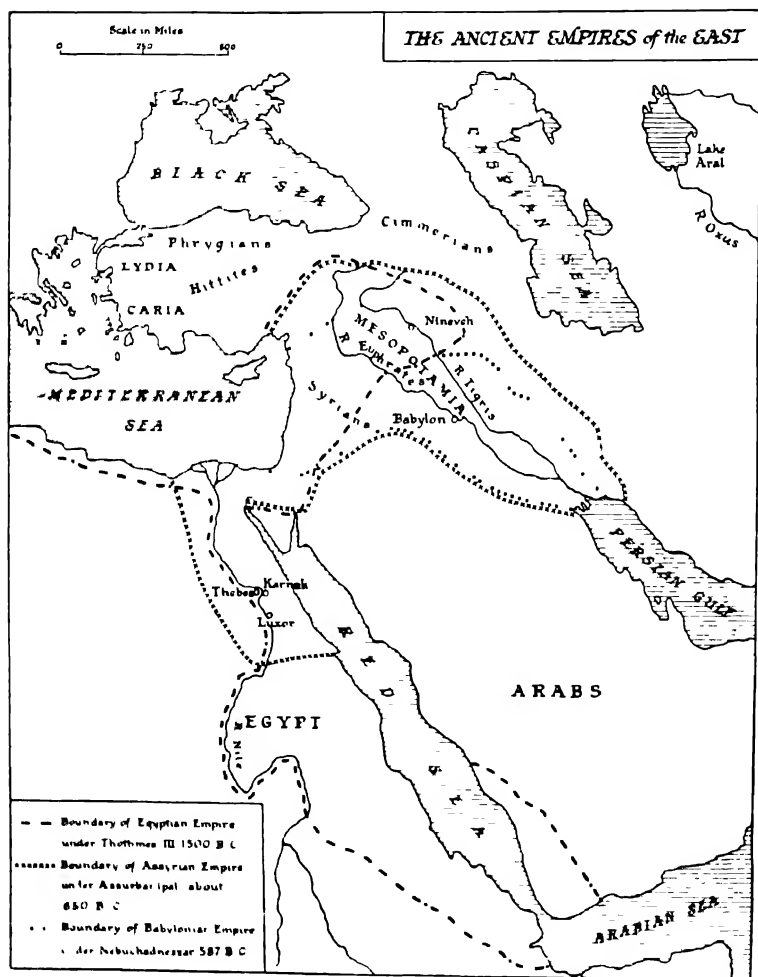
CHAPTER IX

THE GREAT EGYPTIAN AND ASIATIC EMPIRES EGYPT,
BABYLON, ASSYRIA

THE Egyptians had never submitted very willingly to the rule of their Semitic shepherd kings, and (about 1600 B.C.) a vigorous patriotic movement expelled these foreigners; there following a new phase of revival for Egypt known as the New Empire. Egypt, which had not been closely consolidated before the Hyksos invasion, was now a united country, and full of military spirit. The Pharaohs became great conquerors. They had acquired the war horse and the war chariot, which the Hyksos had brought to them. Under Thothmes III and Amenophis III. Egypt had extended her rule into Asia as far as the Euphrates.

We are entering now upon *a thousand years of warfare* between the once quite separated civilizations of Mesopotamia and the Nile.

At first Egypt was ascendant. The great dynasties, the Seventeenth Dynasty, which included Thothmes III. and Amenophis III. and IV. and a great queen Hatsau, and the Nineteenth, when Rameses II., supposed by some to have been the Pharaoh of Moses, reigned for sixty-seven years, raised Egypt to high levels of prosperity. In between there were phases of depression for Egypt. In Mesopotamia Babylon ruled, and then for a short time the Hittites and the Syrians; the fortunes of the



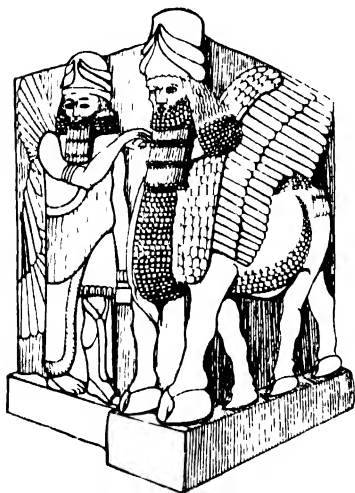
Assyrians of Nineveh ebbed and flowed ; sometimes the city was a conquered city ; sometimes the Assyrians ruled in Babylon and assailed Egypt. Our space is too limited here to tell of the comings and goings of the armies of the Egyptians and of the various Semitic powers of Asia Minor, Syria, and Mesopotamia. There were armies now, provided with vast droves of war chariots, for the horse—still used only for war and glory—had spread by this time into the old civilizations from Central Asia.

Great conquerors appear in the dim light of that distant time and past, like Tiglath Pileser I. of Assyria who conquered Babylon. At last the Assyrians became the greatest military power of the time. Tiglath Pileser III. again conquered Babylon (745 B.C.) and founded the new Assyrian Empire. Iron had also come into civilization out of the north, and an Assyrian usurper armed his troops with it. Sargon's son Sennacherib led an army to the borders of Egypt, and was defeated not by military strength but by the plague. Sennacherib's grandson Assurbanipal (sometimes called by his Greek name of Sardanapalus) did actually conquer Egypt (670 B.C.), but he simply replaced one conqueror by another.

If one had a series of political maps of this long period of history, this interval of ten centuries (1600-600 B.C.), we should have Egypt expanding and contracting like an amoeba under a microscope, and we should see these various Semitic states of the Babylonians, the Assyrians, the Hittites, and the Syrians coming and going, eating each other up and dis-

the ancient civilizations we will tell more fully in a later chapter.

And later we must tell also of the little Semitic people, Hebrews or Jews, in the hills behind the Phœnician and Philistine coasts, who began to be of significance in the world towards the end of this period. They produced

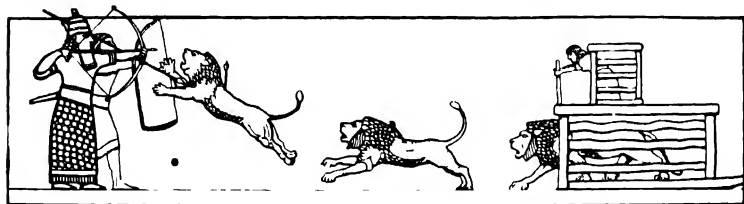


Colossal winged human-headed bull (believed by the Assyrians to represent a supernatural being) from the Palace of Sargon, King of Assyria, B.C. 722-705. It has five legs so that it may appear symmetrical whether seen from the front or from the side. The winged figure is anointing the bull with a magic ointment.

a literature of very great importance in subsequent history, the Bible.

In Mesopotamia and Egypt the coming of the Aryans did not cause great changes until after 600 B.C. The flight of the Aigeans before the Greeks—terrible pirates from the north—and even the destruction of Cnossos, must have seemed a very remote disturbance to both the citizens of Egypt and of Babylon.

In Egypt the great monuments of more ancient times were supplemented by fresh and splendid buildings. The pyramids were already in their third thousand of years and a show for visitors just as they are to-day. The great temples at Karnak and Luxor date from this time. In Mesopotamia all the chief monuments of Nineveh—the great temples, the winged bulls with human heads, the reliefs of kings and chariots and lion hunts—were done in these centuries between 1600 and 600



A caged lion released for the King's hunting. On the left is Assurbanipal, King of Assyria, with an attendant. The picture is taken from a sculptured slab from the palace at Nineveh, and probably represents a single lion at different stages of the hunt.

B.C. ; and this period also covers most of the splendours of Babylon.

Both from Mesopotamia and Egypt we now have abundant public records, business accounts, stories, poetry, and private letters. We know that the life of prosperous people, in such cities as Babylon and the Egyptian Thebes, was almost as refined and as luxurious as that of prosperous people to-day. Such people lived in beautiful houses, beautifully furnished and decorated, and wore richly decorated clothing and lovely jewels ; they had feasts and festivals, entertained one another with music and dancing,

were waited upon by highly trained servants, were cared for by doctors and dentists. They did not travel very much or very far, but boating excursions were a common summer pleasure both on the Nile and on the Euphrates.

The beast of burden was the ass ; the horse was still used only in chariots for war and upon occasions of state. The mule was still novel, and the camel, though it was known in Mesopotamia, had not been brought into Egypt. And there were few utensils of iron ; copper and bronze remained the chief metals. Fine linen and cotton fabrics were known as well as wool. But there was no silk yet. Glass was known and beautifully coloured, but glass things were usually small. There was no clear glass and no optical use of glass. People had gold stoppings in their teeth, but no spectacles on their noses.

By 600 B.C. the great age of the Egyptian and Asiatic empires was over. Then there came the first empire of the Aryans, the Persian Empire, though this was in many respects a continuation and increase of the empires of the east that had gone before.

CHAPTER X

THE PRIMITIVE ARYAN PEOPLES PERSIANS, GREEKS,
ROMANS, CELTS

SUCH was the ancient world before the coming of the Aryans out of the northern forests and plains.

Four thousand years ago, that is to say about 2000 B.C.,

Central and South-Eastern Europe and Central Asia were probably warmer, moister, and better wooded than they are now. In these regions of the earth wandered a group of tribes, sufficiently in touch with one another to speak different forms of one common language from the Rhine to the Caspian Sea. At that time they may not have been a very numerous people, and their existence was unknown to the Babylonians to whom Hammurabi was giving laws, or to the already ancient and cultivated land of Egypt which was then tasting for the first time the bitterness of foreign conquest.

These Aryan peoples were destined to play a very important part indeed in the world's history. They were a people of the parklands and the forest clearings, they had no horses at first, but they had cattle. When they wandered they put their tents and other gear on rough ox waggons; when they settled for a time they may have made huts of wattle and mud. They put the ashes of their greater leaders in urns, and then made a great circular mound around them. These mounds are the "round barrows" that occur in the north of Europe. The brunet, or dark people, their predecessors, did not burn their dead, but buried them in a sitting position in long mounds—the "long barrows."

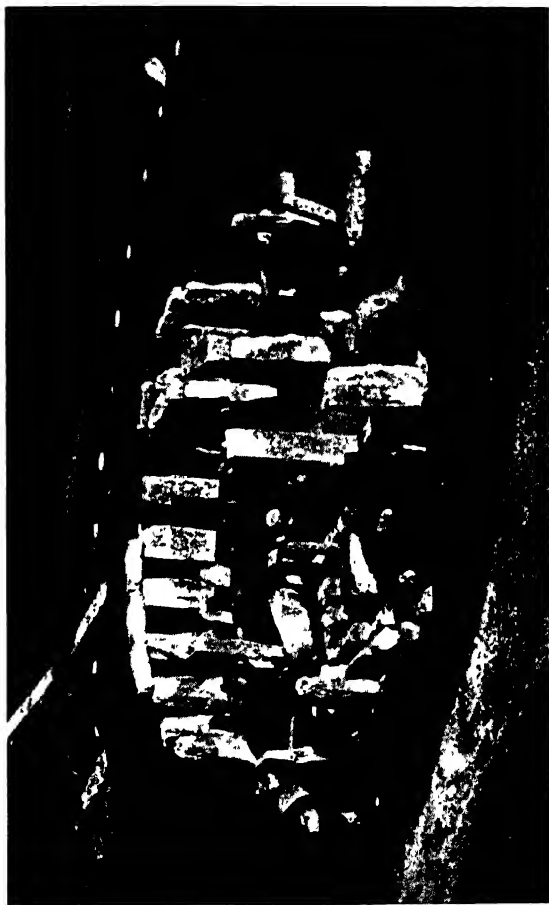
They raised crops of wheat, ploughing with oxen, but they did not settle down by their crops; they would reap and move on. They had bronze, and somewhere about 1500 B.C. they acquired iron. They may have been the

discoverers of iron smelting. And about that time they also got the horse, which to begin with they used only for draught purposes. Their social life did not centre upon a temple like that of the more settled people round the Mediterranean, and their chief men were leaders rather than priests. From a very early stage they regarded certain families as leaders and nobles.

They were a very vocal people. They enlivened their wanderings by feasts, at which there was much drunkenness, and at which a special sort of man, the Bard, would sing and recite. They had no writing until they had come into contact with civilization, and the memories and recitations of these bards were their living literature. Every Aryan people had its legendary history—epics, sagas, and vedas, as they were variously called.

The social life of these people centred about the households of their leading men. The hall of the chief was often a big timber building. There were no doubt huts for herds and outlying farm buildings; but with most of the Aryan peoples this hall was the general centre; everyone went there to feast and hear the bards and take part in games and discussions. Cowsheds and stabling surrounded it. The chief and his wife would sleep on a dais or in an upper gallery; the commoner sort slept about anywhere, as people still do in Indian households.

This was the fashion of the people who were increasing and multiplying over the great spaces of Central Europe and West Central Asia during the growth of the great civilization



Stonehenge from the air. These enormous stones were probably set up (about 1700 B.C.) as a Sun Temple. The four uprights, joined by three continuous lintels, formed part of a complete outer circle, and between the centre pair of these uprights the first rays of the rising sun passed on Midsummer Day. This was the most important moment of the religious year.

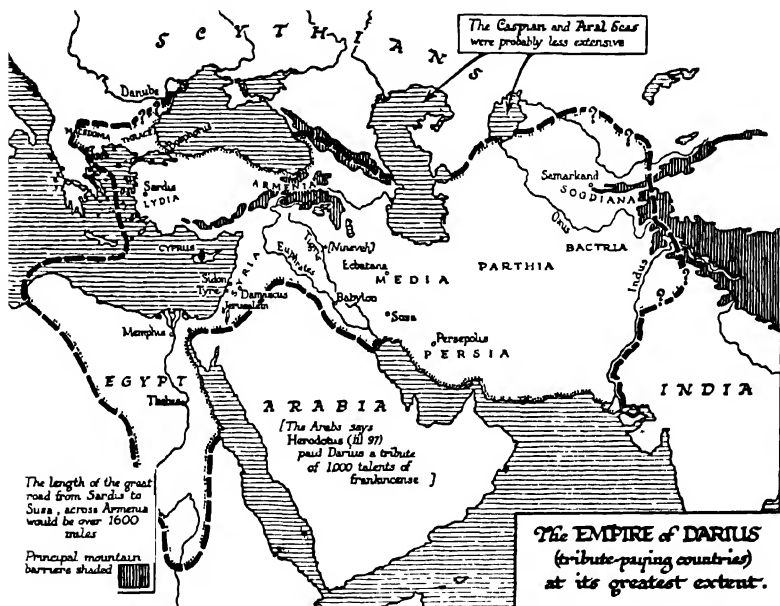
of Mesopotamia and the Nile, and whom we find pressing upon the other peoples everywhere in the second millennium before Christ.

They were coming into what we now call France and Britain and into Spain. They pushed westward in two waves. The first of these people who reached Britain and Ireland were armed with bronze weapons. They subdued the people who had made the great stone monuments of Carnac in Brittany and in England Stonehenge and Avebury. They reached Ireland. They are called the Goidelic Celts. The second wave of a closely kindred people brought iron with it into Great Britain, and is known as the wave of Brythonic Celts or Britons. From them the Welsh derive their language. Kindred Celtic peoples were pressing southward into Spain, and were coming into contact not only with the Basque people who still occupied the country but with the Semitic Phœnician colonies of the sea coast.

A closely allied series of tribes, the Italians, were making their way down the still wild and wooded Italian peninsula. They did not always conquer. In the eighth century B.C. Rome appears in history, a trading town on the Tiber, inhabited by Aryan Latins but under the rule of Etruscan nobles and kings

At the other extremity of the Aryan range, other Aryan peoples, speaking Sanskrit, had come down through the western passes into North India long before 1000 B.C. And the Assyrians and Babylonians were already aware of a new group of tribes on the north-eastern frontiers, the Medes

and Persians. But it was through the Balkan Peninsula that Aryan tribes—Phrygians and then the Greeks—made their first heavy thrust into the heart of the old world life. By 1000 B.C. they had wiped out the old Ægean cities of Mycenæ and Tiryns, and Cnossos was nearly forgotten.



The theme of history from the ninth century B.C. onward *for six centuries* is the story of how these Aryan people grew to power and enterprise, and how at last they conquered the whole ancient world—Semitic, Ægean, and Egyptian alike. In form the Aryan peoples were vic-

torious ; but the struggle of Áryan, Semitic, and Egyptian ideas and methods was continued long after the sceptre was in Áryan hands. It is indeed a struggle that goes on through all the rest of history and still in a manner continues to this day.

CHAPTER XI

THE LAST BABYLONIAN EMPIRE AND THE EMPIRE OF DARIUS THE PERSIAN

THE Medes and Persians were the first Áryan people to create a new empire in the seat of the old civilizations.

Cyrus, the Persian king, had distinguished himself by conquering Cræsus, the rich king of Lydia, in eastern Asia Minor. He came up against Babylon, there was a battle outside the walls, and the gates of the city were opened to him (538 B.C.) His soldiers entered the city without fighting. The crown prince Belshazzar, the son of Nabonidus, was feasting, the Bible relates, when a hand appeared and wrote in letters of fire upon the walls these mystical words, "Mene, Mene, Tekel, Upharsin," which was interpreted by the prophet Daniel, whom he summoned to read the riddle, as "God has numbered thy kingdom and finished it ; thou art weighed in the balance and found wanting, and thy kingdom is given to the Medes and Persians."

So the Babylonian and Persian empires were united. Cyrus' son Cambyses conquered Egypt, and he was succeeded by Darius "the Great King." His empire was the

greatest the world had hitherto seen. It included all Asia Minor and Syria, all the old Assyrian and Babylonian empires, Egypt, the Caucasus and Caspian regions, Media, Persia, and it extended into India as far as the Indus. It was thus in some respects an increase of the ancient empires of Egypt, Babylon, and Assyria.

Such an empire was possible because the horse and rider, and the chariot and the made-road, had now been brought into the world. Hitherto the ass and ox, and the camel for desert use, had afforded the swiftest method of transport. Great roads were made by the Persian rulers to hold their new empire, and post-horses were always in waiting for the king's messenger. Moreover, the world was now beginning to use coined money, which greatly helped trade and intercourse. But the capital of this vast empire was no longer Babylon, which was now a declining city ; the great cities of the new Persian Empire were Persepolis, Ecbatana, and the capital Susa. Nineveh was already abandoned and sinking into ruins.

CHAPTER XII

THE HISTORY OF THE JEWS—THE BIBLE

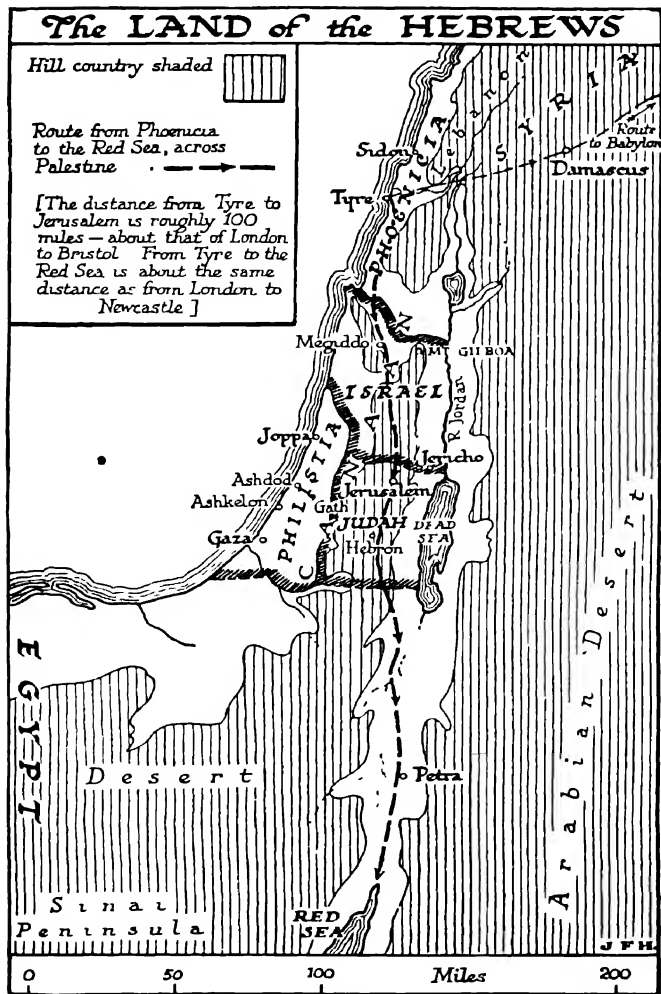
AND now we can tell of the Hebrews or Jews, a Semitic people, not so important in their own time as in their influence upon the later history of the world. They were settled in Judea long before 1000 B.C., and their capital city after that time was Jerusalem. Their story is interwoven

with that of the great empires on either side of them, Egypt to the south and the changing empires of Syria, Assyria, and Babylon to the north. Their country was a great high road between these latter powers and Egypt.

Abraham, the patriarch of the Hebrews or Jews, lived probably as early as the days of Hammurabi in Babylon. It is to the Book of Genesis that the reader must go for the story of his wanderings, and for the stories of his sons and grandchildren, and how they became captive in the land of Egypt. He travelled through Canaan, and the God of Abraham [says the Bible story] promised this smiling land of prosperous cities to him and to his children.

And after a long sojourn in Egypt, and after fifty years of wandering in the wilderness under the leadership of Moses, the children of Abraham, grown now to a host of twelve tribes, invaded the land of Canaan from the Arabian deserts to the East—probably between 1600 and 1300 B.C. But they did not succeed in conquering any more than the hilly backgrounds of the promised land. The coast was now in the hands, not of the Canaanites but of newcomers—those A'gean peoples, the Philistines; and their cities Gaza, Gath, Ashdod, Ascalon, and Joppa successfully withstood the Hebrew attack. For many generations the children of Abraham remained an obscure people of the hilly back-country, engaged in troubles with the Philistines and with the kindred tribes about them, the Moabites, the Medianites, and so forth.

The reader will find in the Old Testament a record of



their struggles during this period, as well as of the story of Saul and David and Solomon and of the priests and prophets of Judea.

The falls of Assyria and Babylon before Persia were only the first of a series of disasters that were to happen to the Semitic peoples. Yet in 800 B.C. no one could have prophesied that before the third century B.C. every trace of Semitic rule would be wiped out by Aryan-speaking conquerors, and that everywhere the Semitic peoples would be subjects or scattered altogether—everywhere, except in the northern deserts of Arabia, where the Bedouins kept steadily to the nomadic way of life, that ancient way of life of the Semites before Sargon went down to conquer Sumeria. But the Arab Bedouins were never conquered by Aryan masters.

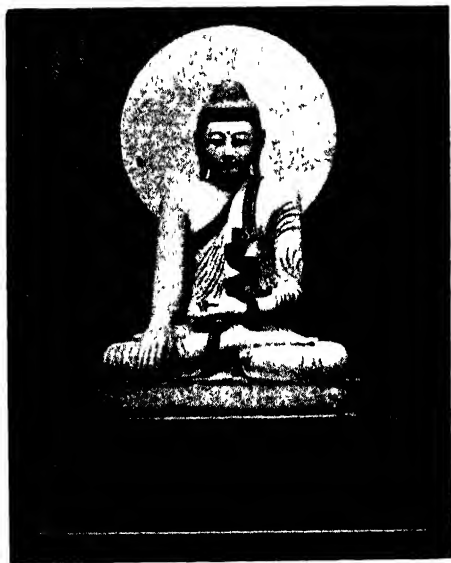
Of all these civilized Semites who were beaten and overrun in these *five eventful centuries* (800 to 300 B.C.), one people only held together and clung to its ancient traditions—namely the little people, the Jews, who were sent back by Cyrus the Persian from their captivity in Babylon to rebuild their city of Jerusalem.

Now, the Hebrew Prophets mark the coming of *a new power in the world*—the power of an appeal to the free conscience of mankind. The Jews were able to fulfil this great mission because they had now got together their book of books, the Bible; so they became the great Teachers of Mankind, urging men to pursue righteousness and fear God.

CHAPTER XIII

BUDDHA, THE TEACHER OF INDIA, CHINA, AND JAPAN

NEXT we must tell of a great teacher who came near to changing the religious thought and feeling of all Asia. This was Gautama Buddha, who was living about the time (550 B.C.) of Cyrus the Persian. He taught that the



Gautama Buddha A late (eighteenth century) representation from Burmah.

highest duty of man is to conquer self—all forms of desire must be overcome to escape from the sorrows and distresses of life. His teaching was not nearly so easy to understand as the Greek teaching—to see and know fearlessly and

right, or as the Hebrew command to fear God and accomplish righteousness.

Buddha taught his disciples at Benares in India—about the same time that Isaiah was prophesying among the Jews in Babylon, and that Heracitus the Greek was carrying on his enquiries into the nature of things at Ephesus. These men were in the world at the same time, in the sixth century B.C.—unaware of one another.

This sixth century B.C. was indeed one of the most remarkable in all history. Everywhere—so in China also—men's minds were displaying a new boldness. Everywhere they were waking up out of the traditions of kingships and priests and blood sacrifices and asking the most searching questions. It is as if the human race had reached a stage of adolescence after *a childhood of twenty thousand years*.

For some generations after the death of Gautama, the high and noble Buddhist teachings made little headway in the world, till they were taken to heart by one of the greatest monarchs the world has ever seen. This was Asoka (264 B.C.), who ruled all India from Afghanistan to Madras about the time when Rome was fighting Carthage. Missionaries went from Asoka to Kashmir, to Persia, to Ceylon, to Alexandria. But within a century of his death the great days of his reign had become a glorious memory in a shattered and decaying India.

Beyond the confines of India the teaching of Buddha spread until it had won China, Siam, Burma and Japan—countries in which it is predominant to this day.

CHAPTER XIV

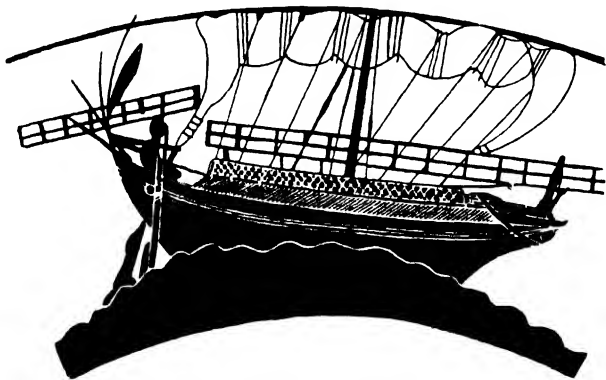
HOMER AND THE EARLY GREEKS

WHILE after Solomon (whose reign was probably about 960 B.C.) the divided kingdoms of Israel and Judah were suffering destruction and deportation, and while the Jewish people were developing their tradition in captivity in Babylon, another great power over the human mind, the Greek tradition, was also arising. While the Hebrew Prophets were working out a new sense of direct moral responsibility between the people and an eternal and universal God of Right, the Greek thinkers were training the human mind in a new method and spirit.

Like most of the Aryans, these Greeks had singers and reciters, and these handed down from the barbaric beginnings of their people two great epics, the *Iliad* telling how a league of Greek tribes besieged and took and sacked the town of Troy in Asia Minor, and the *Odyssey* a long adventure story of the return of the sage captain Odysseus from Troy to his own island. These epics were written down somewhen in the eighth or seventh century B.C., when the Greeks had acquired the use of an alphabet from their more civilized neighbours, but they are supposed to have been in existence very much earlier. They were ascribed to the famous blind bard Homer.

These great stories show the Greeks to have been a barbaric people without iron, without writing, and still not living in

cities. They seem to have lived at first in open villages of huts, around the halls of their chiefs, outside the ruins of the Ægean cities they had destroyed. Then they began to wall their cities and to adopt the idea of temples from the people they had conquered. They began to trade and send out colonies. By the seventh century B.C. a new series of cities had grown up in the valleys and islands of Greece, forgetful



An early Greek merchantman (sixth century B.C.) It has a high-built hull for holding cargo, and is entirely dependent on the sail, having no rowers. The steersman is at the stern with two steering oars, and beside him is a ladder for embarking and disembarking.

of the Ægean cities that had preceded them—the new cities of Athens, Sparta, Corinth, Thebes, Samos, Miletus among the chief. There were already Greek settlements along the coast of the Black Sea and in Italy and Sicily. The heel and toe of Italy was called Great Greece.

Marseilles was a Greek town founded on the site of an

earlier Phœnician colony, and it is the oldest town in what is now called France.

The same geographical conditions that kept the Greek states divided and various kept them small. The largest states were smaller than many English counties, and it is doubtful if the population of any of their cities ever exceeded a third of a million. Few came up even to 50,000. Cities made leagues and alliances as trade increased, and small cities put themselves under the protection of great ones. Yet all Greece was held together in a common feeling by two things—by the epics, and by the custom of taking part every fourth year in the athletic contests at Olympia. This did not prevent wars and feuds, but it lessened the savagery of war between them, and all travellers to and from the games were protected by a truce.

We find already in the sixth century B.C.—perhaps while Isaiah was still prophesying in Babylon—such men as Thales and Anaximander of Miletus and Heraclitus of Ephesus, who were what we should now call independent gentlemen, giving their minds to shrewd questionings of the world in which we live, asking what its real nature was, whence it came and what its destiny might be, and refusing all ready-made answers. These Greek enquirers who begin to be remarkable in the sixth century B.C. are the first philosophers, or “wisdom-lovers,” in the world.

And we may note again how important a century this sixth century B.C. was in the history of mankind. For not only were these Greek philosophers beginning the research

for clear ideas about this universe and man's place in it, and Isaiah carrying Jewish prophecy to its sublimest levels, but Gautama Buddha was then teaching in India and Confucius in China. From Athens to the Pacific the human mind was astir.

CHAPTER XV

THE STRUGGLE OF GREECE WITH PERSIA

WHILE the Greeks in their cities in Greece and in South Italy and Asia Minor were embarking upon free enquiry, and while in Babylon and Jerusalem the last of the Hebrew Prophets were creating a free conscience for mankind, two adventurous Aryan peoples, the Medes and the Persians, were lords of the ancient world and were making an empire far larger in extent than any empire the world had seen hitherto. Darius I., the third of the Persian rulers (521 B.C.), found himself monarch, as it seemed, of all the world; his couriers rode with his decrees from the Dardanelles to the Indus and from Upper Egypt to Central Asia.

Neither the Greeks in Europe and Italy, nor Carthage, nor Sicily and the Spanish Phœnician settlements, were under the Persian Peace; but they treated it with respect.

Darius the Great-king resolved upon the conquest of the freedom-loving Greeks in Europe. With the help of the Phœnician fleet he was able to subdue one island after another, and finally he made his main attack upon Athens,

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A great armada sailed from the ports of Asia Minor and the eastern Mediterranean, and it landed its troops at Marathon (490 B.C.) to the north of Athens. There they were met and signally defeated by the Athenians.

An extraordinary thing happened at this time. The bitterest rival of Athens in Greece was Sparta, but now



Darius the Great receiving the submission of ten kings who had revolted against him. The prisoners are roped together by the neck, and their hands are tied behind them. The figure in the winged circle above is Ahuramazda, the national god of ancient Persia.

Athens appealed to Sparta, sending a herald, a swift runner imploring the Spartans not to let Greeks become slaves to barbarians. This runner (the first of all "Marathon" runners) did over a hundred miles of broken country in less than two days. The Spartans responded promptly and generously; but when, in three days, the Spartan force reached Athens, there was nothing for it to do but to view

the battlefield and the bodies of the defeated Persian soldiers. The Persian fleet had returned to Asia. So ended the first Persian attack on Greece.

The next attack was much more impressive. Darius died soon after the news of his defeat at Marathon reached him, and for four years his son and successor, Xerxes, prepared a host to crush the Greeks. The army of Xerxes was certainly the greatest that had hitherto been assembled in the world. It crossed the Dardanelles by a bridge of boats ; and along the coast, as it advanced, moved a fleet carrying supplies. At the narrow pass of Thermopylæ a small force of 1,400 men under the Spartan Leonidas resisted this multitude, and after a fight of great heroism was completely destroyed. Every Spartan was killed. But the losses they inflicted upon the Persians were enormous, and the army of Xerxes poured on to Thebes* and Athens in a chastened mood. Thebes gave in and made terms. The Athenians left their city and it was burnt.

Greece seemed in the hands of the conqueror, but again came unexpected victory. The Greek fleet, though not a third the size of the Persian, assailed it in the bay of Salamis (480 B.C.), and destroyed it. Xerxes found himself and his immense army cut off from supplies and his heart failed him. He retreated to Asia with one-half of his army, leaving the rest to be defeated at Platæa (479 B.C.), while the remnants of the Persian fleet were hunted down by the Greeks and destroyed in Asia Minor.

* A Greek city not to be confused with the great city of the same name in Egypt.

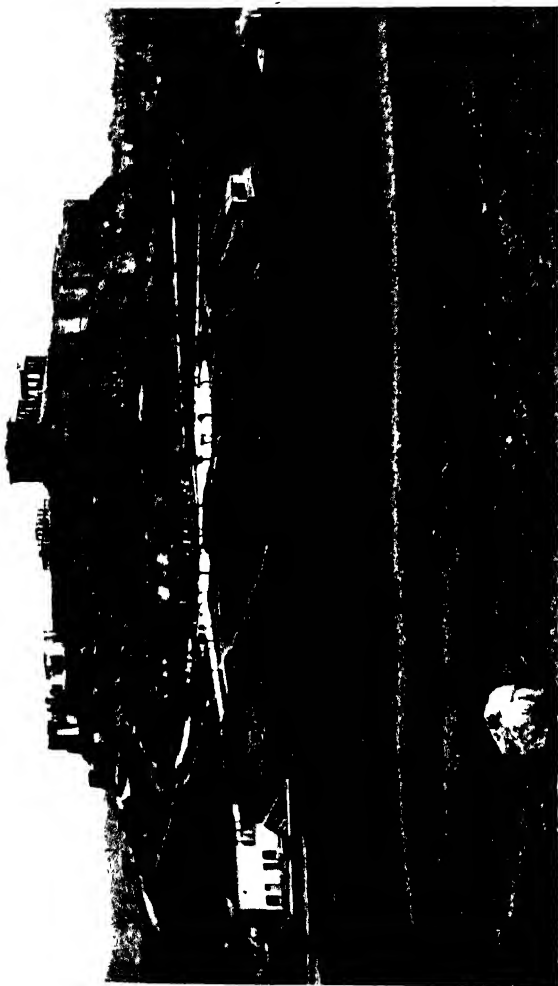
The Persian danger was at an end. Most of the Greek cities in Asia again became free. All this is told in great detail and with much picturesqueness in the first of written histories, the *History* of Herodotus the Greek.

CHAPTER XVI

THE SPLENDOUR OF GREECE

THE century and a half that followed the defeat of Persia was one of very great splendour for Greek culture. True that Greece was torn by a desperate struggle for leadership between Athens, Sparta, and other states, and that the Macedonians from the north became practically masters of Greece; nevertheless, during this period, the thought and the creative and artistic impulse of the Greeks rose to levels that made their work a lamp to mankind for all the rest of history.

The head and centre of the Greek world was Athens. For over thirty years (466 to 428 B.C.) Athens was dominated by a man of great vigour, Pericles, who set himself to rebuild the city from the ashes to which the Persians had reduced it. The beautiful ruins that still glorify Athens to-day are chiefly the remains of this great effort. But Pericles gathered about him not only architects and sculptors, but also poets, dramatists, philosophers, and teachers. Herodotus came to Athens to recite his history (438 B.C.). Anaxagoras came with the beginnings of a description of the



The ruin of the Acropolis, or citadel of Athens. The building in the centre is the Parthenon, the Temple of Athēnē Parthenos (Athēnē, the Maiden Goddess), which is one of the most perfect examples of Greek architecture. To the left, on the slope of the hill, is the magnificent entrance (the Propylæa), through which ran a sloping carriage-way.

sun and stars. The great poets Æschylus, Sophocles, and Euripides one after the other carried the Greek drama to its highest levels of beauty and nobility.

When Pericles died, Socrates was probing deep into truth by the method of exposing the weakness of loose thinking, and a group of brilliant young men gathered about him. But in the end Socrates was sentenced to death for disturbing people's minds (399 B.C.); he was condemned to drink in his own house and among his own friends a poisonous draught made from hemlock. But the disturbance of people's minds went on in spite of his death. His young men carried on his teaching.

Chief among these was Plato (427 to 347 B.C.), who taught philosophy in the grove of the Academy. The enquiry into methods of thinking and methods of government was carried on after Plato's death by Aristotle, who had been his pupil and who taught in the Lyceum. Aristotle came from the city of Stagira in Macedonia, and his father was court physician to that Macedonian king who conquered Greece. For a time Aristotle was tutor to Alexander, the king's son, who was destined to achieve very great things of which we shall soon be telling.

Aristotle's work upon methods of thinking carried the science of Logic to a level at which it remained for fifteen hundred years or more, until the schoolmen of the Middle Ages took up the ancient questions again. Aristotle now began that careful recording of knowledge which nowadays we call Science. He sent out explorers to collect *facts*. He



is horse's head is one of the finest remaining Greek sculptures. It was taken from the Parthenon (see p. 52), and is now in the British Museum. Sēlēnē, the Moon-Goddess of the Greeks, was supposed to drive across the sky in a car drawn by white horses, and this is the head of one of them. The body of the horse is supposed to have disappeared below the horizon as the moon sets.

was the father of natural history. He was the founder of the science of Politics—the science of how to govern the city-state, called *polis* in Greek.

Thus here in the fourth century B.C. we find men who are practically “modern thinkers.”

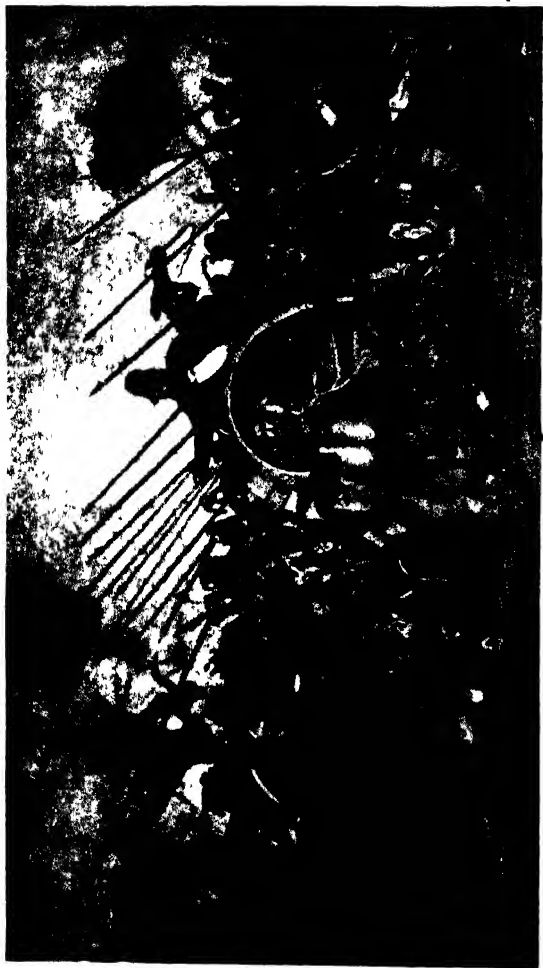
CHAPTER XVII

ALEXANDER THE GREAT. GREECE TEACHES ASIA

TO the north of Greece the kindred country of Macedonia had risen slowly to power and to civilization, and its very able king, Philip, had conquered Greece itself (338 B.C.).

Four years later, Philip's famous son, Alexander, crossed from Greece into Asia, defeated a Persian army at the battle of the Granicus, and captured a number of cities in Asia Minor. He kept along the sea coast. It was necessary for him to reduce and garrison all the coast towns as he advanced, because the Persians had control of the fleets of Tyre and Sidon and so had command of the sea. At Issus (333 B.C.) he met and smashed a vast mixed host under Darius III., like the host of Xerxes that had crossed the Dardanelles a century and a half before. Then the great city of Tyre was stormed and plundered and destroyed. Gaza also was stormed, and the conqueror entered Egypt and took over its rule from the Persians (332 B.C.).

At Alexandretta and at Alexandria in Egypt he built great cities; and to these the trade of the Phœnician cities



Alexander and Darius III. at the Battle of Issus (Mosaic from Pompeii) The figure of Alexander is damaged, but he can be seen at the left on horseback, charging the Persian bodyguard, with his spear through the body of a Persian noble. Darius in his chariot is escaping from the battle

was diverted. The Phœnicians of the western Mediterranean suddenly disappear from history—and the Jews of Alexandria and the other new trading cities created by Alexander as suddenly appear.

In 331 B.C. Alexander marched out of Egypt upon Babylon, as Thothmes and Rameses and Necho had done before him. But he marched by way of Tyre. At Arbela, near the ruins of Nineveh, which was already a forgotten city, he met Darius and fought the decisive battle of the war. Alexander then marched on to Babylon, still prosperous and important, and then to Susa and Persepolis. There, after a drunken festival, he burnt down the palace of Darius, the king of kings.

Thence Alexander made a military parade of Central Asia, going to the utmost bounds of the Persian Empire. At first he turned northward. Darius was pursued, and he was overtaken at dawn dying in his chariot, having been murdered by his own people. He was still living when the foremost Greeks reached him. Alexander came up to find him dead. Alexander skirted the Caspian Sea, he went up into the mountains of Western Turkestan, he came down by Herat (which he founded) and by Cabul and the Khyber Pass into India. He fought a great battle on the Indus with an Indian king, and here the Macedonian troops met elephants for the first time and defeated them. Finally, he built himself ships, sailed down the mouth of the Indus, and marched back by the coast of Beluchistan, reaching Susa again in 324 B.C. after an absence of six years.

He then prepared to organize this vast empire he had won. He sought to win over his new subjects. He assumed the robes and tiara of a Persian monarch, and this roused the jealousy of his Macedonian commanders. He



had much trouble with them. He arranged a number of marriages between these Macedonian officers and Persian and Babylonian women—the “Marriage of the East and West.” He never lived to organize the great empire he had planned. A fever seized him after a drinking bout in Babylon and he died in 323 B.C.

Immediately this vast dominion fell to pieces. One of his

generals, Seleucus I., kept most of the old Persian Empire from the Indus to Ephesus, and this is called the Seleucid Empire; another, Ptolemy, seized Egypt, and another secured Macedonia. But at last a new power, the *Roman Republic*, came out of the west to subjugate one fragment after another and weld them together into a new and more lasting empire.

One of Alexander's successors, Ptolemy I, set up a kind of university in Alexandria—which was dedicated to the Muses—the Museum of Alexandria. For two or three generations the scientific work done at Alexandria was very good. Euclid and his geometry, Eratosthenes who measured the size of the earth and came within fifty miles of its true diameter, Hipparchus who made the first star map, and Hero who devised the first steam-engine, are among the greatest scientific pioneers. Archimedes, the engineer, came from Syracuse to Alexandria to study, and was a frequent correspondent of the Museum. Herophilus was one of the greatest of Greek anatomists, and is said to have practised vivisection.

Ptolemy I. also organized the great Library of Alexandria. It was not simply a storehouse, it was also a book-copying and book-selling business. A great army of copyists was set to work multiplying copies of books. Under the Ptolemies the Hebrew Scriptures were translated into Greek (called the Septuagint version) by learned Jews, and Homer's great poems, the *Iliad* and the *Odyssey*, were edited by famous grammarians.

The foundation of the Museum (or University and Library) of Alexandria marks one of the great epochs in the history of mankind. The work of Alexander the Great and of his successors was of enormous importance in the history of the world. This period of history is often called the Hellenistic Age, for Greek or Hellenistic culture and learning now spread beyond the old cities of the Greeks to the cities founded in the lands where once the great Egyptian and Asiatic empires had flourished. So Greece taught Asia; and through Asia and Rome it taught the world. It gave to the cities founded by Alexander and others in Egypt and Asia, the fine Greek language, and that is one reason why the New Testament came to be written in Greek, the greatest of all languages.

The Hellenistic Age lasted from the death of Alexander till Greece and Asia came under the rule of Rome (323 to 146 B.C.), and through the spread of Greek culture it prepared the world for Christianity. This was the world depicted for us in the New Testament in which the Church was born and grew.

CHAPTER XVIII



ROME COMES INTO HISTORY

ROME, when it comes into the light of history, is a little trading city at a ford on the Tiber, with a Latin-speaking population ruled over by Etruscan kings. In that red-letter century, the sixth century B.C., the Etruscan

kings were expelled (510 B.C.), and Rome became a Republic with a class of lordly "patrician" families ruling over the commons or "plebeians." Except that it spoke Latin, it was not unlike many Greek republics or city-states.

For some centuries the internal history of Rome was the story of a long and obstinate struggle for freedom and for a share in the government on the part of the plebeians. The Greeks would have called it a conflict of "aristocracy" with "democracy." In the end the plebeians broke down most of the barriers of the old families and worked out some sort of equality with them. They made it possible for Rome to extend her citizenship by the inclusion of more and more "outsiders." For while she still struggled at home, she was extending her power abroad.

The extension of Roman power began in the fifth century B.C. Until that time they had waged war with the Etruscans. There was an Etruscan fort, Veii, only a few miles from Rome, which the Romans had never been able to capture.

However, a great misfortune now (474 B.C.) came to the Etruscans. Their fleet was destroyed by the Greeks of Syracuse in Sicily. At the same time a wave of Nordic invaders came down upon them from the North, the Gauls. Caught between Roman and Gaul, the Etruscans fell—and disappear from history. Veii was captured by the Romans. The Gauls came through to Rome and sacked the city (390 B.C.), but could not capture the Capitol—the temple

dedicated to Jupiter. An attempted night surprise was betrayed by the cackling of some geese. Finally, the invaders were bought off and retired to the north of Italy again.

The Gaulish raid seems to have strengthened rather than weakened the Romans, and they extended their power over all Central Italy from the Arno to Naples. To this they reached within a few years of 300 B.C. Their conquests in Italy were going on at the same time as the growth of Phillip's power in Macedonia and Greece, and the tremendous raid of Alexander to Egypt and the Indus. The Romans became notable people in the civilized world to the east of them by the breaking-up of Alexander's Empire.

CHAPTER XIX

THE STRUGGLE OF ROME WITH CARTHAGE

IT was in 264 B.C. that the great struggle between Rome and Carthage, called the Punic Wars, began. In that year the great Asoka was beginning his reign in India, the Museum in Alexandria was still doing good scientific work, and the barbaric Gauls were now in Asia Minor. The different regions of the world were still separated by insurmountable distances, and probably the rest of mankind heard only vague and remote rumours of the mortal fight that went on for a century and a half in Spain, Italy, North Africa, and the western Mediterranean, between Carthage

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(the last stronghold of Semitic power) and Rome, this new-comer among Aryan-speaking peoples.

That war has left its traces upon issues that still stir the world. Rome triumphed over Carthage, but the rivalry of Aryan and Semite was to merge itself, later on, in the conflict of Gentile and Jew.

Carthage was at this time probably the greatest trading city in the world. Its empire included Corsica and Sardinia, and Spain to the Ebro. It had great fighting ships of an unheard-of size—galleys with five banks of oars and a huge ram. At the battle of Salamis (480 B.C.), when the Greeks defeated the Persians, the leading ships had had only three banks of oars. And soon Carthage had practically become the overlord of Sicily. At Messina she suppressed a gang of pirates (270 B.C.), and these pirates now appealed to Rome. And so across the Straits of Messina the great trading power of Carthage found itself face to face with this new conquering people, the Romans.

There were three Punic Wars (264 to 146 B.C.). The first, a protracted struggle in Sicily, taught the Romans to use the sea, won the island for them as their first province, and directed the Carthaginians towards developing their power in Spain.

The greatest Punic War, the second, started when the Carthaginians crossed the Ebro in Spain, which the Romans had forbidden them to cross. At last (218 B.C.) the Carthaginians crossed this river under a young general named Hannibal, one of the most brilliant commanders in the whole of history. He

marched his army from Spain over the Alps into Italy, raised the Gauls against the Romans, and carried on the Second Punic War in Italy itself for fifteen years. He inflicted tremendous defeats upon the Romans at Lake Trasimene



Hannibal

and at Cannæ (218 B.C.), but the Roman Senate carried on the war with magnificent resolution and refused even after Cannæ to treat with Hannibal. Throughout all his Italian campaigns no Roman army stood against him and escaped disaster. But a Roman army had landed at Marseilles and cut his communications with Spain ; he had no siege-train,

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and he could never capture Rome. Finally the Carthaginians, threatened by revolt at home, were forced back upon the defence of their own city in Africa ; a Roman army crossed into Africa, and Hannibal experienced his first defeat under the walls of his home at the battle of Zama (202 B.C.)

This battle ended the Second Punic War—*one of the greatest struggles in the whole history of mankind*. Carthage surrendered Spain and her war fleet ; she paid an enormous indemnity, and agreed to give up Hannibal to the vengeance of the Romans. But Hannibal escaped and fled to Asia, where later, being in danger of falling into the hands of his relentless enemies, he took poison and died.

For fifty-six years, between the Second and the Third Punic Wars, Rome and the shorn city of Carthage were at peace. And meanwhile Rome spread her empire over confused and divided Greece, and over Asia Minor. She made Egypt (still under the Ptolemies) and most of the small states of Asia Minor into “allies,” or, as we should call them, now “protected states.”

Meanwhile Carthage, subjugated and enfeebled, had been slowly regaining something of her former prosperity. Her recovery revived the hate and suspicion of the Romans. In the end Carthage was burnt and destroyed (146 B.C.).

CHAPTER XX

THE GROWTH OF THE ROMAN EMPIRE

I.

WE may very conveniently divide the growth of the great Roman Empire into four stages. The first stage began after the sack of Rome by the Gauls (390 B.C.) and went on until the end of the First Punic War (240 B.C.). We may call this the stage of the *Growing Republic*. It was perhaps the finest stage in Roman history. The age-long quarrels of patrician and plebeian were drawing to a close, the Etruscan threat had come to an end, no one was very rich yet no one was very poor, and most men were public-spirited. It was a republic of free farmers.

At the outset of this stage Rome was a little state scarcely twenty miles square. She fought the sturdy but kindred states about her. Some of the defeated cities became altogether Roman with a voting share in the government; some became self-governing with the right to trade and marry in Rome; garrisons of full citizens were set up at strategic points, and colonies were founded among the freshly conquered people. Great roads were made. The rapid *Romanizing of all Italy* was the consequence of such a policy. In 89 B.C. all the free inhabitants of Italy became citizens of the city of Rome. Three hundred years later (A.D. 212) every free man in the entire extent of the empire

was given citizenship—the right, if he could get there, to vote in the town meeting in Rome.

II.

But after the First Punic War and the annexation of Sicily, though this old process of assimilation still went on, another process arose by its side. Sicily, for instance, was treated as a conquered prey. It was declared an “estate” of the Roman people. Its rich soil and industrious population were exploited to make Rome rich. The patricians and the more influential among the plebeians secured the major share of that wealth. And the war brought in also a large supply of slaves.

Before the First Punic War (264 B. C.), the population of the Republic had been largely citizen farmers. Military service was their privilege and duty. But while they were on active service their farms fell into debt and a new large-scale slave agriculture grew up; when they returned they found their produce in competition with slave-grown produce from Sicily and from the new estates at home. Times had changed. The Republic had altered its character. Not only was Sicily in the hands of Rome, the common man was in the hands of the rich creditor and the rich competitor. Rome had entered upon its second stage, *the Republic of Adventurous Rich Men*.

For two hundred years the Roman soldier-farmers had struggled for freedom and a share in the government of their state; for a hundred years they had enjoyed their

privileges. The First Punic War wasted them and robbed them of most of what they had won.

The value of their votes had also gone. The governing bodies of the Roman Republic were two in number. The first and most important was the Senate. This was at first a body of patricians and then of prominent men of all sorts, who were summoned to it first by certain powerful officials, the consuls and censors. Like the British House of Lords, it became a gathering of great landowners, great politicians, big business men, and the like. For three centuries, from the Punic War onward, it was the centre of Roman political thought and purpose.

The second body was the Popular Assembly. This was supposed to be an assembly of all the citizens of Rome. When Rome was a little state twenty miles square, this was a possible gathering. But when the citizenship of Rome had spread beyond the confines in Italy, it was an altogether impossible one. Its meetings, proclaimed by horn-blowing from the Capitol and the city walls, became more and more a gathering of political hacks and city riff-raff. In the fourth century B.C. the Popular Assembly was a real check upon the Senate, a competent representation of the claims and rights of the common man. By the end of the Punic Wars (202 B.C.), it was an impotent relic of a vanquished popular control. No real legal check remained upon the big men.

Nothing of the nature of Representative Government—such as developed later in Western Europe—was ever

introduced into the Roman Republic ; no one thought of electing delegates and sending them to Rome—as we do to London—to represent the will of the citizens.

Before the Second Punic War the army of Rome was a levy of free farmers, who rode or marched afoot to battle. This was a very good force for wars close at hand, but not the sort of army that would go abroad and bear long campaigns with patience. And, moreover, as the slaves multiplied and the estates grew, the supply of free-spirited fighting farmers declined. It was a popular leader named Marius who introduced a new factor. North Africa, after the overthrow of the Carthaginian state, had become a semi-barbaric kingdom—the kingdom of Numidia. The Roman power fell into conflict with Jugurtha, king of this state, and found enormous difficulties in subduing him. Marius was made consul, in a phase of public wrath, to end this disgraceful war. This he did by raising *paid troops* and drilling them hard. Jugurtha was brought in chains to Rome (106 B.C.), and Marius, when his time of office was ended, held on to his consulship illegally with his newly created legions. There was no power in Rome to restrain him.

III.

With Marius began the third phase in the development of the Roman power, *the Republic of the Military Commanders*. For now began a period in which the leaders of the paid legions fought for the mastery of the world.

Against Marius was pitted the aristocratic Sulla, who had served under him in Africa. Each in turn made a great massacre of his opponents. Men were executed by the thousand, and their estates sold. After the bloody rivalry of these two came a phase in which Lucullus and Pompey



Julius Cæsar.

the Great, and Crassus and Julius Cæsar, were the masters of armies and dominated affairs. Lucullus conquered Asia Minor and penetrated to Armenia, and retired with great wealth into private life. Crassus, thrusting further, invaded Persia, and was defeated and slain by the Parthians. After a long rivalry Pompey was defeated by Julius Cæsar (48 B.C.),

and murdered in Egypt, leaving Julius Cæsar sole master of the Roman world.

After this time, the middle of the first century B.C., the Roman Senate was still the nominal centre of the Roman government, appointing consuls and other officials, granting powers and the like ; and a number of politicians, among whom Cicero was an outstanding figure, were struggling to preserve the great traditions of republican Rome, and to maintain respect for its laws. But *the spirit of citizenship* had gone from Italy with the wasting away of the free farmers ; it was a land now mainly of slaves and poor men with neither the understanding nor the desire for freedom. There was no power whatever behind these republican leaders in the Senate, while behind the great adventurers, whom they feared and desired to control, were the soldiers of the legions. Over the heads of the Senate, Crassus and Pompey and Cæsar divided the rule of the empire between them.

It had been the custom of Rome in the past, in periods of military extremity, to elect a "dictator," with practically unlimited powers to rule through the crisis. After his overthrow of Pompey, Cæsar was made dictator first for ten years and then for life. In effect he was made Monarch of the Empire for life. There was talk of a king—a word abhorrent to Rome since the expulsion of Etruscans five centuries before. Cæsar refused to be called "king," but adopted throne and sceptre. After his defeat of Pompey Cæsar had gone on into Egypt, and had dallied with

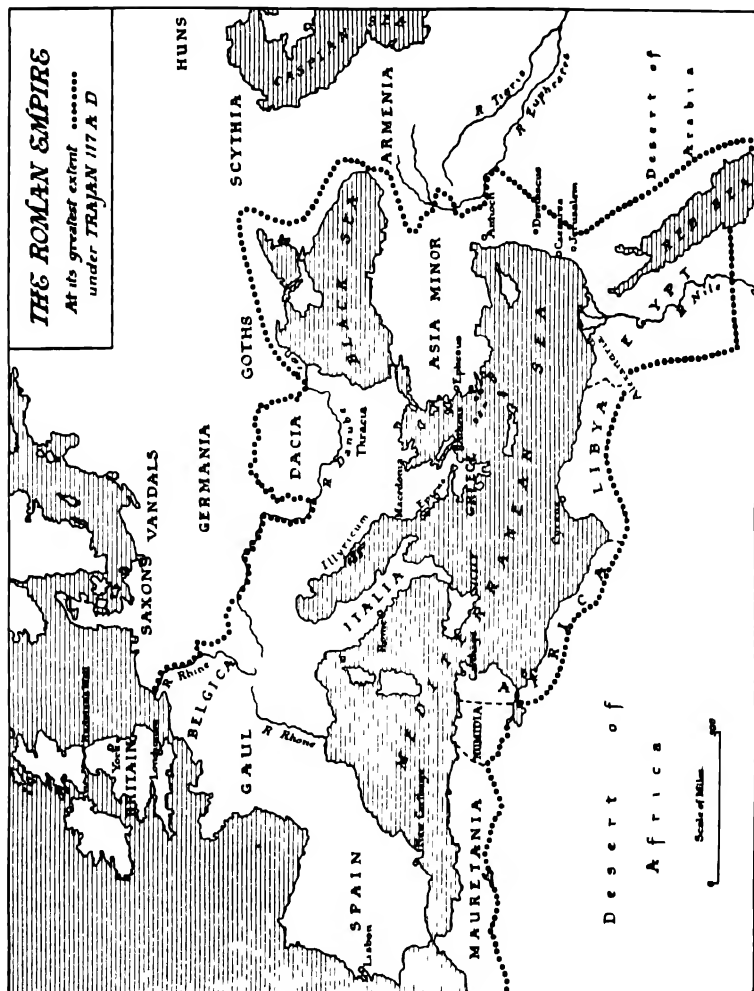
Cleopatra, the last of the Ptolemies, the goddess-queen of Egypt. He had brought back to Rome the Egyptian idea of a god-king. His statue was set up in a temple with an inscription "To the Unconquerable God." The expiring republicanism of Rome flared up in a last protest, and Cæsar was stabbed to death in the Senate at the foot of the statue of his murdered rival, Pompey the Great.

IV.

Thirteen years more of this conflict of ambitious personalities followed, during which the chief figures were Lepidus, Mark Antony, and Octavian Cæsar, the latter the nephew of Julius Cæsar. Octavian, like his uncle, took the poorer, hardier western provinces, where the best legions were recruited. He defeated Mark Antony, his only serious rival, at the naval battle of Actium (31 B.C.), and made himself sole master of the Roman world. But Octavian was a man of different quality altogether from Julius Cæsar. He had no foolish craving to be god or king. He restored freedom to the Senate and people of Rome. He declined to be dictator. The grateful Senate in return gave him the reality instead of the forms of power. He was to be called not King indeed, but "Princeps" and "Augustus." He became *Augustus Cæsar, the first of the Roman Emperors*, (27 B.C. to A.D. 14).

It was while Augustus Cæsar, the first of the Emperors, was reigning in Rome that Jesus was born in Judea. In

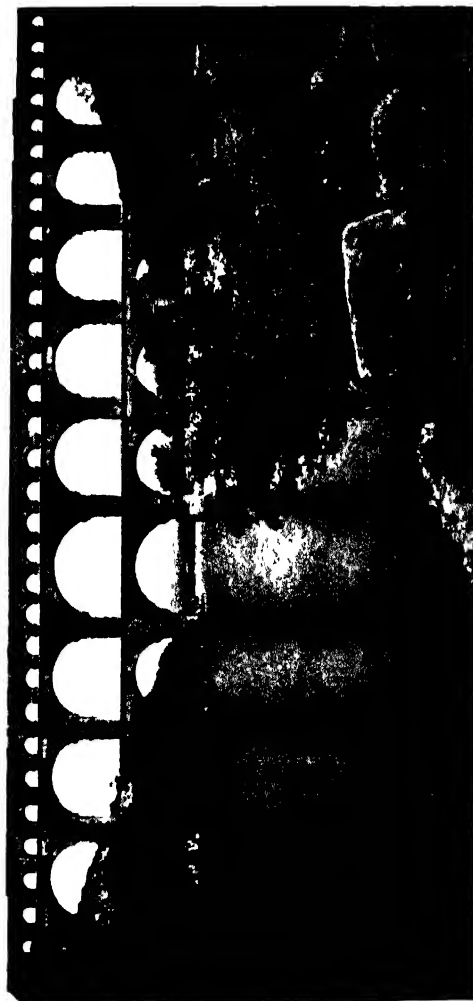
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His name was to arise a religion which was destined to become the religion of the entire Roman Empire.

Augustus was followed by Tiberius Cæsar (A.D. 14 to 37), and he by others, Caligula, Claudius, Nero, and so on, up to Trajan (A.D. 98), Hadrian (A.D. 117), Antoninus Pius (A.D. 138), and Marcus Aurelius (A.D. 161 to 180). All these emperors were emperors of the legions. The soldiers made them, and some the soldiers destroyed. Gradually the Senate fades out of Roman history, and the Emperor and his officials replace it. Most of Britain was added to the Empire; Transylvania was brought in as a new province, Dacia; Trajan crossed the Euphrates. Hadrian had an idea that reminds us at once of what had happened at the other end of the old world. Like Shi-Hwang-ti of China he built walls against the northern barbarians—one across Britain, and a palisade between the Rhine and the Danube. He abandoned some of the conquests of Trajan.

The expansion of the Roman Empire was at an end. From Rome that great Empire had been extended till it was bounded by the Atlantic on the west, the Desert of Africa on the south, and the Rhine, Danube, and Euphrates on the east. The Roman Empire had been at peace within itself for two hundred years, and the Roman civilization had reached its zenith in that period—from Augustus to Marcus Aurelius (27 B.C. to A.D. 180). Everywhere—from York to Cyrene, from Lisbon to Antioch—large cities had been built, with temples, theatres, markets, and the like; and thousands of such cities had been supplied with water by great aqueducts



110 feet wide, at the top. The high
 low it formed a road bridge over

South of the
 arches
 It is a
 60 feet
 high and
 the
 channel

and served by splendid high roads, whose stately remains astonish us to this day. *And everywhere within the great Roman Empire men were held together by the Latin Language and the Roman Law and the Roman Roads.*

In course of time, however, the empire decayed, and the coming of the Barbarians split it into East and West. The emperor, Constantine the Great, made (A.D. 330) a new capital in the East—Constantinople, or the city of Constantine; and in his reign Christianity became the recognized religion of the empire. The empire endured in the East another thousand years after the Fall of Rome, warding off with many ups and downs the various Barbarian races that assaulted it from time to time, and keeping alight the Lamp of Learning while the West was sunk in the Dark Ages of Barbarian Conquest. And yet in the West, *the idea of Rome as the centre of the world's history* remained as a great force for a thousand years and more, while the Barbarians were being welded into the New Nations of Modern Europe.

CHAPTER XXI

LIFE UNDER THE ROMAN EMPIRE

THE great Roman Empire was built up in the last two centuries B.C., and it flourished in peace and security from the days of Augustus Cæsar onward for two centuries more. Before we tell how it fell into disorder and was broken up, it will be well to devote some attention to the

life of the ordinary people throughout this great realm. Our history has come down now to within 2,000 years of our own time ; and the life of the civilized people was beginning to resemble the life of their civilized successors of to-day.

In the western world coined money was now in common use ; there were many people of independent means who were neither officials of the government nor priests , and people travelled about more freely than they had ever done before, and there were high roads and inns for them. But there were very great differences and great contrasts of culture between one district and another, just as there are to-day under the British Peace in India.

Over Greece, Asia Minor, Egypt, and the East generally, the Latin language never prevailed. Greek ruled there—the New Testament was written in Greek, for the Greek language and culture had followed Alexander to Asia. Saul of Tarsus, who became the apostle Paul, was a Jew and a Roman citizen, but he spoke and wrote Greek and not Hebrew.

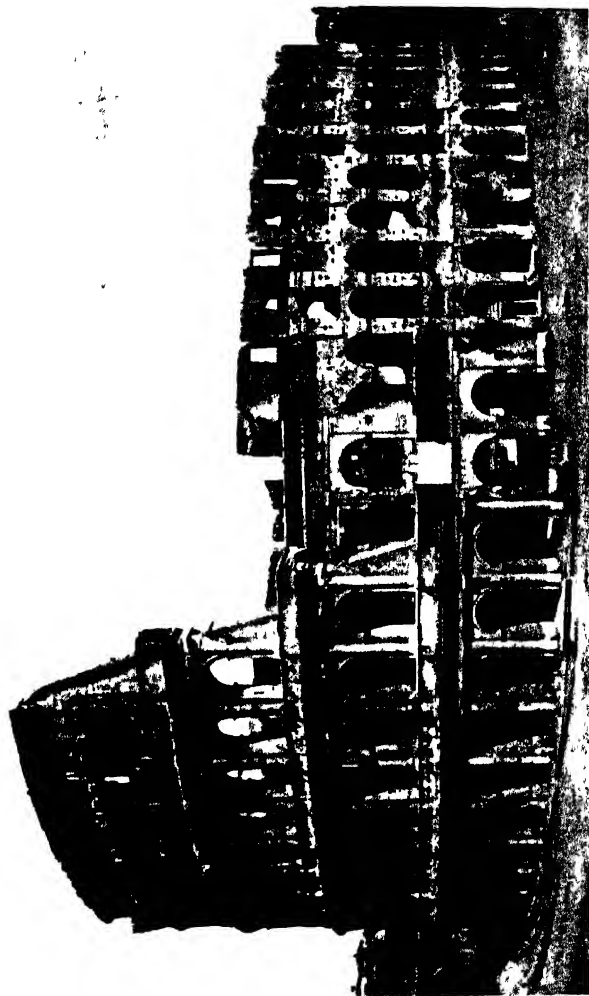
In some countries, Gaul and Britain and others, where there were no previous great cities and temples and cultures, the Roman Empire did however "Latinize." It civilized these countries for the first time. It created cities and towns where Latin was from the first the chief speech, and where Roman gods were served and Roman customs and fashions followed. The Roumanian, Italian, French, and Spanish languages, all variations of Latin, remain to remind us of this extension of Latin speech and customs.

North-west Africa also became at last largely Latin-speaking. Egypt, Greece, and the rest of the empire to the East were never Latinized. They remained Egyptian and Greek in culture and spirit. And even in Rome, among educated men, Greek was learnt as the language of a gentleman, and Greek literature and learning were very properly preferred to Latin.

In this great empire the ways of doing work and business varied greatly. The chief industry of the settled world was still largely agriculture. In Italy, unfortunately, the sturdy free farmers, who were the backbone of the early Roman Republic, were replaced, after the wars with Carthage, by slaves working on big estates.

The Greek world had had very various methods of cultivation, from the plan of Arcady, wherein every free citizen toiled with his own hands, to Sparta, wherein it was a dishonour to work and where agricultural work was done by a special slave class. But that was ancient history now, and over most of the Greek world the estate system and slave-gangs had spread.

The agricultural slaves were captives who spoke many different languages, so that they could not understand each other; or they were born slaves, they had no rights, no knowledge, for they could not read and write. Although they came to form a majority of the country population, they never made a successful rebellion. The slave system had spread to most industries and to every sort of work that could be done by gangs. Work in mines, the rowing of galleys, road-making, and big building operations were all



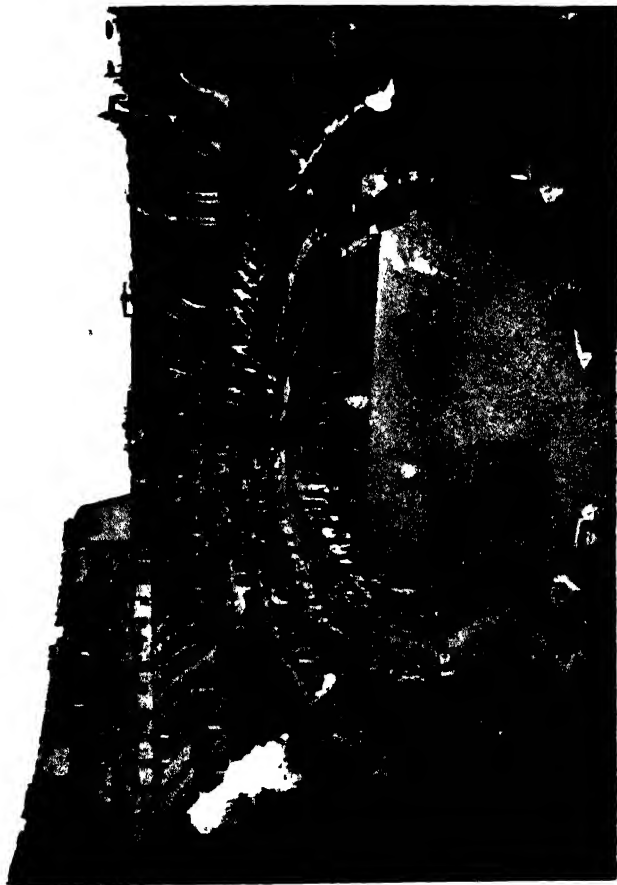
The Colosseum (exterior) This is one of "the ruins of splendid buildings" which are still standing in Rome. It was a huge oval theatre in which wild beast hunts, fights between trained warriors (gladiators) and other shows were given for the amusement of the Roman people. The projecting stones near the top of the building are sockets for the masts from which were slung awnings to protect spectators from the weather.

largely slave occupations. And almost all domestic service was performed by slaves.

There were also poor free-men, and there were freed-men in the cities and upon the countryside, working for themselves or even working for wages. They were artisans, supervisors, and so forth, workers of a ~~new~~ money-paid class competing with slave workers ; but we do not know what proportion they made of the general population. It probably varied widely in different places and at different periods. And there were also many degrees of slavery, from the slave that was chained at night and driven with whips to the farm or quarry, to the slave whose master found it best to leave him to cultivate his patch or work his craft and own his wife like a free-man, provided he did his duty to his owner.

Also there were learned slaves. The conquests of the later Republic were among the highly civilized cities of Greece, North Africa, and Asia Minor ; and they brought in many highly educated captives. The tutor of a young Roman of good family was usually a slave. A rich man would have a Greek slave librarian, and slave secretaries and learned men. Slaves were trained as book copyists, as jewellers, and for endless skilled call-

When we begin to realize how great Latin and Greek-speaking Roman Empire of the first two centuries A.D. was a slave state, and how small was the minority who had any pride or freedom in their lives, we lay our hands on the clues to its decay and collapse. There was little of what



The Colosseum (interior). The floor (which has been partly reconstructed in modern times) shows the level of the ancient arena. Beyond and below it can be seen the remains of passages and the dens where wild beasts were kept (see page 79) and from which they were raised by trapdoors into the arena. Probably the building held between 40,000 and 50,000 spectators.

we should call family life, few homes of temperate living and active thought and study ; schools and colleges were few and far between. The free will and the free mind were seldom to be found. The great roads, the ruins of splendid buildings, the tradition of law and power it left for the wonder of succeeding generations, must not conceal from us the other side of the picture.

In the second century A.D. a great misfortune came upon the Roman Empire that probably weakened its resistance to the Barbarians beyond the frontiers. This was a terrible pestilence. It raged for eleven years in China. The infection spread through Asia to Europe. It raged throughout the Roman Empire (A.D. 164 to 180). We presently find the frontier no longer intact, but giving way first in this place and then in that. A new Nordic people, the Goths, coming originally from Gothland in Sweden, had migrated across Russia to the Volga region and the shores of the Black Sea and taken to sea piracy. By the end of the second century they may have begun to feel the westward thrust of the Huns. They crossed the Danube (A.D. 247) in a great land raid, and defeated the Emperor Decius in a battle in what is now Serbia. Even before the break-up of the Empire, some of the Goths had found their way into most of the border provinces. Another Germanic people, the Franks, had broken bounds (A.D. 236) upon the Lower Rhine, and the Alemanni, or Germans, had poured into Alsace. The legions in Gaul beat back their invaders, but the Goths in the Balkan Peninsula raided again and again.

A chill had come to the pride and confidence of Rome.

Yet even Barbarian chiefs were fascinated by the past greatness of Rome, and they looked to it still as the centre of a world with a common law and a common religion. It was one of the ablest of the barbarian chiefs, Athaulf the Goth—the son of that Alaric who captured Rome (A.D. 410)—who uttered these memorable thoughts “It was at first my wish to destroy the Roman name and erect in its place a Gothic Empire, taking to myself the place and the powers of Cæsar Augustus. But when experience taught me that the barbarism of the Goths would not suffer them to live under the sway of Law, and that the abolition of the institutions on which the State rested would mean the ruin of the State itself, I chose the glory of renewing by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which it was beyond me to replace.”

CHAPTER XXII

THE TEACHING OF JESUS AND THE GROWTH OF CHRISTIANITY

IT is well for the student of History to bear in mind the very great changes that went on throughout *the thousand years* (500 B.C. to A.D. 500) *of Roman rule*. The elder Cato, the Scipios, Julius Cæsar, Diocletian, Constantine the Great; triumphs, orations, gladiatorial combats, and Christian martyrs, are all mixed up together in the picture. But the items of this picture are collected at different points, from a process of change profounder than that which separates

the London of William the Conqueror from the London of to-day.

The greatest change of all was the Teaching of Jesus, born in Judea in the time of Augustus Cæsar, the first of the Roman Emperors.

His Kingdom was not of this world, but was in the hearts of men and not upon a throne. The doctrine of the Kingdom of Heaven, which was the main Teaching of Jesus, was no less than a bold demand for a complete change and cleansing of the life of our struggling race—an utter cleansing, without and within. It is small wonder if the world of that time failed to grasp its full significance. To the Gospels the reader must go for all that is preserved of the most tremendous teaching which has ever stirred and changed human thought.

Throughout the first two centuries after Christ the Christian religion spread through the Roman Empire, weaving together an ever-growing multitude of converts into a new community of ideas and will. There were attempts to suppress this new faith in both the second and third centuries; and finally (in 303 and the following years) there was a great persecution under the Emperor Diocletian. Church property was seized. Bibles and religious writings were destroyed, and Christians were put out of the protection of the law and many were executed.

In the ages of barbaric confusion that were now at hand in Western Europe, it was the Christian Church that mainly preserved the tradition of Learning. In a few years

Christianity was securely established as the religion of the empire. From the outset of the fifth century onward, the only priests or temples in the Roman Empire were Christian priests and temples.

CHAPTER XXIII

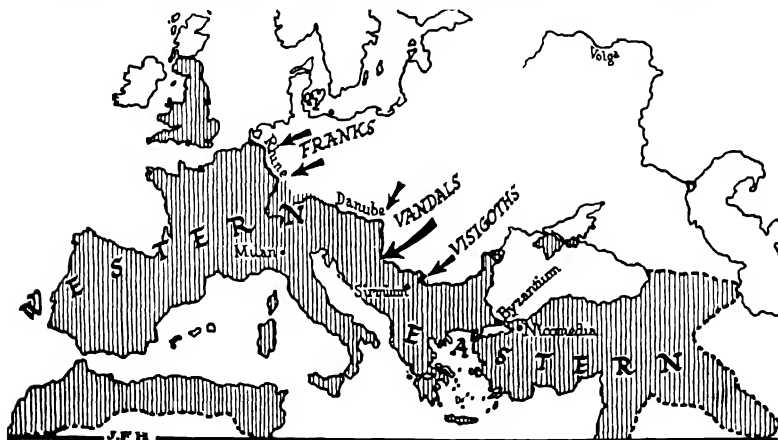
THE BARBARIANS, THE DECLINE OF THE ROMAN EMPIRE, AND THE TRIUMPH OF THE CHURCH

THROUGHOUT the third and fourth centuries the Roman Empire faced the Barbarians. All along the eastern frontier of the Roman Empire, which ran roughly along the Rhine and Danube, enemies were now pressing. The Franks and other German tribes had come up to the Rhine. The East Goths were in South Russia. The West Goths, under their king Alaric, settled in the Balkan peninsula (A.D. 376); then they advanced plundering into Greece and even took Athens; they crossed into Italy and sacked Rome itself (410); and soon they had lands both in Gaul and Spain. The Vandals and others crossed the Rhine, passed through Gaul, set up kingdoms in Spain, and then crossed the Straits of Gibraltar and took the Roman province of Africa. In Asia the Roman frontiers were crumpling back under the push of a new Persia.

The opening half of the fifth century saw the whole of the Roman Empire in Europe the prey of robber armies of Barbarians. Over France, Spain, Italy, and the Balkan Peninsula the great cities that had flourished under the

early Roman Empire still stood, though they were falling into decay. Life in them must have been shallow, mean, and full of uncertainty. Local officials went on with their work, no doubt in the name of a now remote emperor. The Churches went on, but usually with ill-educated priests. There was little reading and much superstition and fear.

The EMPIRE and the BARBARIANS



But everywhere, except where looters had destroyed them, books and pictures and statuary and such-like works of art were still to be found.

The life of the countryside had also decayed. Everywhere this Roman world was much more weedy and untidy than it had been. In some regions war and pestilence had brought the land down to the level of a waste. Roads and forests were infested with robbers. Into such regions the

Barbarians marched, and set up their chiefs as rulers, often with Roman official titles. If they were half-civilized Barbarians, they would give the conquered districts decent terms, they would take possession of the towns, associate and inter-marry, and acquire (with an accent) the Latin speech. But the Jutes and the Angles and Saxons, who submerged the Roman province of Britain, were farmers and had no use for towns; they seem to have swept South Britain almost clear of the Romanized people, and they replaced the language by their own Teutonic dialects which became at last English.

We cannot here trace the movements of the various German and Slavonic tribes as they went to and fro in the decaying empire in search of plunder and a pleasant home. There was now coming in the European world the most terrible of all these devastators, the Mongolian Huns or Tartars, a yellow people active and able, such as the Western world had never before encountered.

It is probable that there were two chief causes for the new westward drift of the nomadic Mongolians. One was the growth of the great empire of China. Another cause was the internal decay and falling population of the Roman Empire. The rich men of the later Roman Republic, and then the tax-gatherers of the military emperors, had consumed its vitality. So there was pressure from the east, rot in the west and an open road.

The Hun had reached the eastern boundaries of European Russia by the first century A.D., but it was not until the

fourth and fifth centuries A.D. that these horsemen rose to predominance upon the steppes. *The fifth century was the Hun's century.* By the second quarter of the fifth century a great war-chief had arisen among the Huns—Attila. His armies devastated and looted right down to the walls of Constantinople ; the great historian, Gibbon, says that he totally destroyed no less than seventy cities in the Balkan Peninsula. Theodosius bought him off by payments of tribute, and tried to get rid of him for good by sending secret agents to assassinate him. Attila then turned his attention to the remains of the Latin-speaking half of the empire and invaded Gaul. Nearly every town in Northern Gaul was sacked. Franks, Visigoths, and the forces of the empire united against him, and he was defeated at Chalons (A.D. 451) in a vast battle in which a multitude of men, variously estimated as between 150,000 and 300,000, were killed. This checked him in Gaul, but it did not exhaust his enormous military resources. Next year he came into Italy by way of Venetia, burnt Aquileia and Padua, and looted Milan.

Numbers of fugitives from these north Italian towns fled to islands in the lagoons at the head of the Adriatic and laid there the foundations of the city-state of Venice, which was to become one of the greatest of the trading and naval centres in the Middle Ages.

Then Attila died suddenly (A.D. 453) after a great feast to celebrate his marriage to a Burgundian princess, and at his death this Plunder Empire of his fell to pieces.



An outpost of Roman civilization. The ruins of Timgad, in Algeria. The city was founded by the Emperor Trajan in the year A.D. 100, and was destroyed four hundred and fifty years later by barbarians from the neighbouring mountains

All over Western and Central Europe barbarian chiefs were now reigning as kings, dukes, and the like, practically independent, but for the most part professing some sort of shadowy allegiance to the Roman Emperor. There were hundreds and perhaps thousands of such practically independent brigands and rulers. In Gaul, Spain, and Italy and Dacia the Latin speech still prevailed in debased forms; but in Britain and east of the Rhine languages of the German group (or in Bohemia a Slavonic language, Czech) were the common speech. The higher clergy and a small remnant of other educated men read and wrote Latin. Everywhere life was insecure and property was held by the strong arm. Castles multiplied and roads fell into decay. The dawn of the sixth century A.D. was an age of division and of intellectual darkness throughout the Western world. Had it not been for the Monks and Christian missionaries, Latin learning might have perished altogether.

Why had the Roman Empire grown, and why had it so completely decayed? There were many causes, and among them the chief cause was this. The Empire grew because at first the idea of citizenship held it together. Throughout the days of the expanding Republic, and into the days of the early Empire, there remained a great number of men conscious of Roman citizenship, feeling it a privilege and a duty to be a Roman citizen, confident of their rights under the Roman Law and willing to make sacrifices in the name of Rome. The prestige of Rome, as of something just and great and law-upholding, spread far beyond the Roman boundaries. But

even as early as the Punic Wars the sense of citizenship was being undermined by the growth of wealth and slavery. Citizenship spread indeed, but not *the idea and duties of citizenship*.

But though the Latin-speaking Roman Empire died in the fifth century, something else had been born within it that was to use the prestige and tradition of Rome as the centre of the world's history—the Catholic Church. This lived while the Empire died, because it appealed to the minds and wills of men, because it had books and a great system of teachers and missionaries to hold it together—things stronger than any law or legions. Throughout the fourth and fifth centuries A.D., while the empire was decaying, Christianity was spreading all over Europe. It conquered its conquerors, the Barbarians. When Attila seemed disposed to march on Rome, the Pope (or Patriarch) of Rome stopped him and did what no armies could do, turning him back by sheer moral force.

CHAPTER XXIV

THE SURVIVAL OF THE EMPIRE IN THE EAST THE BYZANTINE EMPIRE

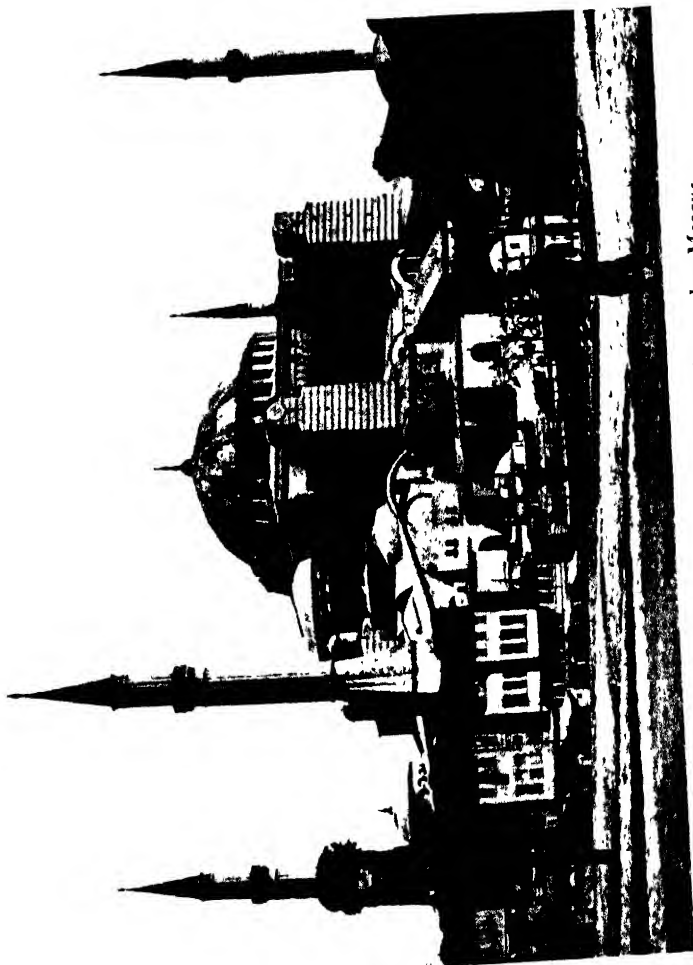
THE Greek-speaking eastern half of the Roman Empire survived a thousand years after the fall of Rome, and it is called the Byzantine Empire.* It weathered the disasters of that fifth century A.D., which saw a complete

* Byzantium was the old Greek town upon which Constantine built his new city of Constantinople.

breaking-up of the Roman Empire in the West. Attila sacked and raided almost to the walls of Constantinople, but that city remained intact.

The sixth century saw indeed a considerable revival of the empire in the East. The Emperor Justinian I. (527-565) was a ruler of very great ambition and energy, and he married the Empress Theodora, a woman of quite equal capacity who had begun life as an actress. Justinian reconquered North Africa from the Vandals and most of Italy from the Goths. He even regained the south of Spain. He did not limit his energies to naval and military enterprises. He founded a university, built the great church of St Sophia in Constantinople, and codified the Roman Law. But in order to destroy a rival to his new university, he closed the schools of philosophy in Athens, which had been going on ever since the days of Plato—that is to say, for nearly a thousand years.

From the third century onwards the revived Persian Empire had been the steadfast rival of the Roman Empire in the East. The two empires kept Asia Minor, Syria, and Egypt in a state of perpetual unrest and waste. Even in close alliance these two empires would have found it a hard task to turn back the Barbarians and recover their prosperity. The Turks, or Tartars, first come into history as the allies first of one power and then of another. In the sixth century the two chief antagonists were Justinian and the Persian Chosroes I.; in the opening of the seventh the Emperor Heraclius was pitted against Chosroes II. (580). The



The Church of St. Sophia. Now a Mohammedan Mosque.

Empire in the East fought its last war with Persia. But few people as yet dreamt of the storm that was even then gathering in the deserts of Arabia to put an end for ever to this aimless chronic struggle.

Yet for nearly a thousand years after the time of Justinian, the emperors maintained Constantinople against Arabs, Turks, Slavs, and other enemies—until at last (1453) it was captured by the Turks, in whose hands it has ever since remained. Throughout these *ten eventful centuries*, the old learning of the Greeks was kept alive at Constantinople, till Western Europe itself was ready for that great Revival of Learning which has never since ceased. And this was the greatest service rendered to the cause of mankind by the Greek-speaking eastern half of the old Roman Empire.

CHAPTER XXV

MAHOMET AND THE GREAT DAYS OF THE ARABS

WHILE the Eastern or Greek Emperor named Heraclius was restoring order in Syria, a message reached him. It was in Arabic, an obscure Semitic desert-language. It was from someone who called himself "Mahomet the Prophet of God." It called upon the emperor to acknowledge the "One True God," and to serve him. This Mahomet was a Bedouin leader, whose head-



A group of Bedouins (Present time)

quarters were at the mean little town of Medina in the Arabian desert.

The man Mahomet who fired this Arab flame appears first in History as the young husband of the widow of a rich merchant of the town of Mecca. Until he was forty he did very little to distinguish himself in the world. He seems to have taken great interest in religious discussion. Mecca was a pagan city at that time, worshipping in particular a black stone, the Kaaba, of great repute throughout all Arabia, and a centre of pilgrimages ; but there were great numbers of Jews in the country, and there were Christian churches in Syria.

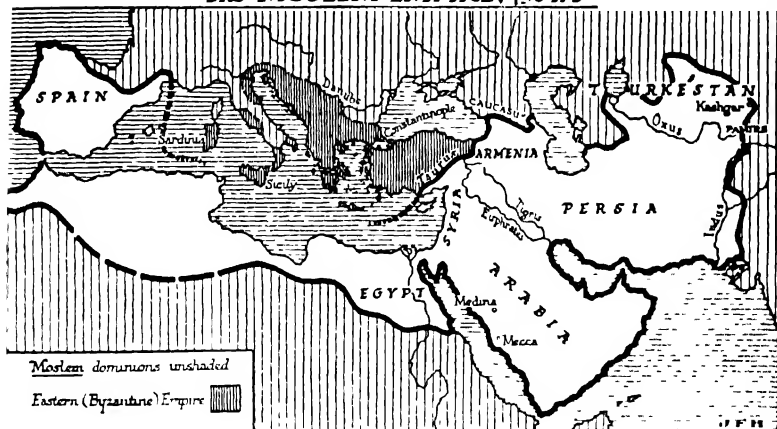
About forty, Mahomet began to develop a prophetic character. He talked first to his wife of the "One True God," and of the rewards and punishments of virtue and wickedness. There can be no doubt that his thoughts were very strongly influenced by Jewish and Christian ideas. He gathered about him a small circle of believers, and presently began to preach in the town against idolatry. This made him extremely unpopular with his fellow-townsmen, because pilgrimages to the Kaaba were the chief source of such prosperity as Mecca enjoyed. He became bolder and more definite in his teaching, declaring himself to be the last chosen prophet of God entrusted with a mission to perfect religion, and calling upon all his believers to spread his teaching sword in hand.

Thus, suddenly, the Bedouin of the Arabian desert flared out for a brief century of splendour. They spread their

rule and language from Spain to the boundaries of China. They gave the world a new culture. They created a religion that is still to this day one of the most vital forces in the world.

To the Arabs, the Emperor Heraclius lost his new conquests in Syria ; they conquered all Persia and east of it till the new Arab (or Moslem) Empire met the Chinese Empire.

The MOSLEM EMPIRE, 750 A.D.



The tide of Arab conquest poured over Egypt and along the north coast of Africa to the Straits of Gibraltar (itself an Arabic name). Spain was conquered as far as the Pyrenees (A.D 720). Twelve years later the Arabs had arrived at the heart of France ; but there they were stopped for good (battle of Poitiers, 732) and thrust back to the Pyrenees—by the first of the new barbarian kingdoms to organize itself, the new kingdom of the Franks.

But the Arabs had no political experience, and their great empire, stretching from Spain to China, was destined to break up very speedily. But our interest here lies not with the story of its decay, but with its effect upon the human mind and upon the destinies of our race. The Arab mind had been flung across the world even more swiftly and dramatically than had the Greek a thousand years before. The stir of the whole world west of China, the break-up of old ideas and development of new ones, was enormous.

So it was that the systematic enquiry into facts, which was first begun by the Greeks, was resumed by the Semitic world. The seed of Aristotle and the museum of Alexandria, that had lain so long inactive and neglected, now germinated and began to bear fruit. Very great advances were made in mathematical, medical, and physical science. The very name Algebra is Arabic. So is the word Chemistry. The clumsy Roman numerals were ousted by the Arabic figures we use to this day, and the zero sign was first employed.

CHAPTER XXVI

CHARLEMAGNE AND THE NEW EUROPE.

THE HOLY ROMAN EMPIRE, THE FEUDAL SYSTEM, THE NORTHMEN

WHEN the Arabs or Moslems crossed the Pyrenees (720), they came up against the new kingdom of the Franks. This kingdom had been founded in the early sixth century by Clovis, who was the first of the barbarian kings to be baptized in the orthodox form as a Christian.

CHARLEMAGNE AND THE NEW EUROPE 99

The next important ruler of the Franks was Charles Martel, the Mayor of the Palace of a poor descendant of Clovis. It was this ruler who decisively defeated the Arabs at Poitiers (732). Charles Martel was practically overlord of Europe north of the Alps from the Pyrenees to Hungary. He ruled over a multitude of under-lords speaking French-Latin, and High and Low German languages. His son Pepin got rid of the last descendants of Clovis and took the kingly state and title.

His grandson Charlemagne (*i.e.*, Charles the Great), who began to rule in 768, is *one of the great men of history*, famous both as soldier and statesman ; and he did much to improve education by founding schools and by inviting learned men to his country, including Alcuin, the scholar of York. Charlemagne conquered the German and Tartar tribes to the north and east of the kingdom he inherited, and under him all Germany was for the first time united under one ruler. He also helped the Pope against the Lombards, and he conquered North Italy, and was crowned with the famous iron crown of Lombardy ; and he made himself master of Rome.

When the Pope crowned Charles the Great at St Peter's Church in Rome on Christmas Day, 800, there began *the Holy Roman Empire* of Pope and Emperor, and so the old idea of Rome as the centre of the world's history was again revived. "The modern history of Europe begins with this union in the Holy Roman Empire, so long in preparation, so mighty in its consequences, of the Roman and the Teuton (or German), of the memories and the civilization of the South with the fresh

energy of the North." Thus, after the two centuries of anarchy that followed the fall of the old Roman Empire, the Frankish Empire of Charlemagne created the beginnings of a New Europe, centering round the Holy Roman Empire ;

EUROPE at the death of CHARLEMAGNE — 814.



and the idea was that Europe should be united under Emperor and Pope, the Emperor holding the protecting sword, the Pope holding the Keys of Heaven.

After the death of Charlemagne (814) his great empire fell to pieces, and the Feudal Era began. Ever since the

beginning of the sixth century, as a result of the barbarian invasions of the Roman Empire, Western Europe had been divided up among numbers of local rulers holding their own as they could. This was too insecure a state of affairs to last. In this disorder grew up a system of corporation and association known as the *Feudal System*, which has left its traces upon European life up to the present time. Everywhere the lone man felt insecure and was prepared to barter a certain amount of his liberty for help and protection. He sought a stronger man as his lord and protector, he gave him military services and paid him dues, and in return he was confirmed in his possession of what was his. His lord again found safety in service to a still greater lord. Cities also found it convenient to have feudal protectors, and monasteries and church estates bound themselves by similar ties. No doubt in many cases allegiance was claimed before it was offered: the system grew downward as well as upward. So a sort of pyramidal system grew up, varying widely in different places, permitting at first a considerable play of violence and private warfare, but making steadily for order and a new reign of law.

But meanwhile the blows of three sets of enemies rained upon the new Europe. About the Baltic and North Seas there were a series of tribes who were only very slowly Christianized; these were the Northmen. They had taken to the seas and piracy, and were raiding all the Christian coasts down to Spain. They had pushed up the Russian rivers to the desolate central lands and brought

their shipping over into the south-flowing rivers. They had come out upon the Caspian and Black Seas as pirates also. They set up states in Russia ; they were the first people to be called Russians. These Northmen-Russians came near to taking Constantinople. England in the early ninth century was a Christianized country under a king, Egbert, a pupil of Charlemagne. The Northmen wrested half the kingdom from his successor, Alfred the Great (886), and finally under Canute (1016) made themselves masters of the whole land. Under Ralph the Ganger (912) another band of Northmen conquered the north of France, which became Normandy.

Canute ruled not only over England but over Norway and Denmark, but his brief empire fell to pieces at his death. The Northmen were a race of astonishing boldness and energy. They sailed in their galleys even to Iceland and Greenland. They were the first Europeans to land on American soil. Later on Norman adventurers were to recover Sicily from the Saracens (Arabs) and to sack Rome. It is a fascinating thing to imagine what a great northern seafaring power might have grown out of Canute's kingdom, reaching from America to Russia.

To the east of the Germans and Latinized Europeans was a medley of Slav tribes and Turkish peoples. Prominent among the latter were the Magyars or Hungarians who were coming westward throughout the eighth and ninth centuries. Charlemagne held them for a time, but after his death they established themselves in what is now Hungary ;

and after the fashion of their kindred predecessors, the Huns, they raided every summer into the settled parts of Europe. They went through Germany into France (938), crossed the Alps into North Italy, and so came home, burning, robbing, and destroying.

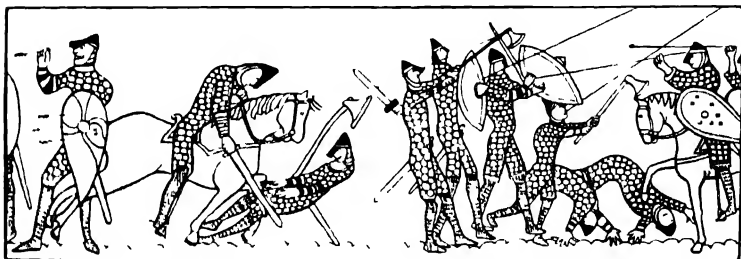
Finally, pounding away from the south at the remains of the Roman Empire were the Arabs, called the Saracens. They made themselves largely masters of the sea; their only formidable enemies upon the water were the Northmen, the Russian Northmen out of the Black Sea and the Northmen of the West.

The empire of Charlemagne fell apart at the death of Louis the Pious, and the split between the French-speaking Franks and the German-speaking Franks widened. By the Treaty of Verdun (843) *Germany became separated from France*; and between them lay a long narrow strip of land stretching from the North Sea to the Alps, and parts of this middle land (like Alsace and Lorraine) were for many centuries a bone of contention between them.

The next emperor to arise was Otto, the son of a certain Henry the Fowler, a Saxon, who had been elected King of Germany by an assembly of German princes and prelates. Otto descended upon Rome, and was crowned Emperor of the Holy Roman Empire (962). This Saxon line came to an end early in the eleventh century, and gave place to other German rulers. The feudal princes and nobles to the west, who spoke various French dialects, did not fall under the sway of these German emperors, after the

line that was descended from Charlemagne had come to an end, and no part of Britain ever came into the Holy Roman Empire. The Duke of Normandy, the King of France, and a number of lesser feudal rulers, remained outside.

The kingdom of France later (987) passed into the hands of Hugh Capet, whose descendants were still reigning in the eighteenth century. At the time of Hugh Capet the King of France ruled only a small territory round Paris.



The death of Harold at the Battle of Hastings. The King is shown on the left pulling out from his eye the arrow which killed him. The Saxons are fighting on foot with swords and battle-axes against the Norman horsemen.

One aspect of the history of Europe from the days of Charlemagne onwards is a history first of this monarch and his family and then that, struggling to a precarious headship of the kings, princes, dukes, bishops, and cities of Europe, while a steadily deepening antagonism between the French and German-speaking elements develops in the medley.

In 1066 England was attacked by an invasion of the Norwegian Northmen under King Harold Hardrada and by the Latinized Northmen under William the Conqueror,

Duke of Normandy. Harold, King of England, defeated the former at the battle of Stamford Bridge, and was defeated by the latter at Hastings. England was conquered by the Normans, and cut off from Scandinavian, Teutonic, and Russian affairs. And so the English for the next four centuries were brought into the most intimate relations and conflicts with the French and were wasted upon the fields of France.

CHAPTER XXVII

THE CHURCH AND THE CRUSADES

IT is interesting to note that Charlemagne exchanged letters with the Caliph Haroun-al-Raschid of the *Arabian Nights*. It is recorded that Haroun-al-Raschid sent ambassadors from Bagdad—which had now replaced Damascus as the Arab or Moslem capital—with a splendid tent, a water clock, an elephant and the keys of the Holy Sepulchre.

These presents remind us that while Europe in the ninth century was still a weltering disorder of war and pillage, there flourished a great Arab Empire in Egypt and Mesopotamia, far more civilized than anything Europe could show. Here literature and science still lived; the arts flourished, and the mind of man could move without fear or superstition. Aristotle was read and discussed by these Jews and Arabs during these centuries of European darkness. They guarded the neglected seeds of science and philosophy.

Now, north-east of the Caliph's dominion was a number

of Turkish tribes, which had been converted to Islam, the faith of Mahomet. These Turks were becoming strong and vigorous while the Arab power was divided and decaying



Battle between Crusaders and Saracens From a painted window of the twelfth century This quaint old picture is interesting because it was made while the Crusades were actually in progress. It shows clearly the armour of the period

They seriously threatened Constantinople and the Eastern Empire, and they took the Holy City, Jerusalem (1076).

Twenty years later (1095), a religious war—the Crusades or the Wars of the Cross—was preached by the Church

against the Turkish captors of Jerusalem, and a truce to all warfare was demanded amongst Christians. The object of this war was the recovery of the Holy Sepulchre from the unbelievers. A man called Peter the Hermit, clad in a coarse garment, barefooted on an ass, carried through France and Germany a huge cross and harangued the crowd in street or market-place or church. He denounced the cruelties practised upon the Christian pilgrims by the Turks, and the shame of the Holy Sepulchre being in any but Christian hands. The fruits of centuries of Christian teaching became apparent in the response. A great wave of enthusiasm swept the Western world. Such a widespread uprising of the common people was *a new thing in the history of our race*. There is nothing to parallel it in the previous history of the Roman Empire or of India or China.

The preaching of the First Crusade was then the first stirring of the common people in European history.

Large bodies of common people, crowds rather than armies, set out eastward from France and the Rhineland and Central Europe, without waiting for leaders or proper equipment, to rescue the Holy Sepulchre. This was the "people's crusade." Two great mobs blundered into Hungary, mistook the recently converted Magyars for pagans, committed atrocities and were massacred. A third multitude, after a great massacre of the Jews in the Rhineland, marched eastward, and was also destroyed in Hungary. Two other large crowds, under the leadership of Peter the Hermit himself, reached Constantinople, crossed the Bosphorus, and were massacred rather than defeated by

the Turks. So began and ended this first movement of the European people as people.

Next year (1097) the real fighting forces crossed the Bosphorus. Essentially they were Norman in leadership and spirit. They stormed Nicæa, and marched (by much the same route as Alexander had followed fourteen centuries before) to Antioch. The siege of Antioch kept them a year, and in June, 1099, they invested Jerusalem. It was stormed after a month's siege. The slaughter was terrible. Men riding on horseback were splashed by the blood in the streets. At nightfall on July 15 the Crusaders had fought their way into the Church of the Holy Sepulchre and overcome all opposition there; blood-stained, and weary, and "sobbing from excess of joy," they knelt down in prayer.

Later on the forces of Islam were rallied (1169) under a Kurdish adventurer named Saladin, who had made himself master of Egypt. He preached a Holy War against the Christians, recaptured Jerusalem (1187), and so provoked the Third Crusade. This failed to recover Jerusalem. In the Fourth Crusade (1202-4), the Latin Church turned frankly upon the Greek Empire, and there was not even a pretence of fighting the Turks. It started from Venice and it stormed Constantinople (1204). There were various other Crusades, but Jerusalem remained in the hands of the Turks—till General Allenby recovered it in the recent World War (1918).

The twelfth century and the opening of the thirteenth was *the age of the greatest power of the Popes*, just as the eleventh was the age of the power of the Turks and the tenth

the age of the Northmen. A united Christendom under the rule of the Pope came nearer to being a working reality than it ever was before or after that time. In those centuries a simple Christian faith was real and widespread over great areas of Europe.

Among the great Popes of the past had been Gregory the Great (590-604)—who sent St. Augustine to convert the English—and Leo III. (795-816) who invited Charlemagne to be Emperor and so began the Holy Roman Empire. Towards the close of the eleventh century, there arose a great clerical statesman, Hildebrand—a friend of William the Conqueror—who ended his life as Pope Gregory VII. (1073-1085) Next but one after him came Urban II. (1087-1099), the Pope of the First Crusade. These two were the founders of this period of papal greatness. From Bulgaria to Ireland and from Norway to Sicily and Jerusalem, the Pope was supreme. Gregory VII. obliged the Emperor Henry IV to come in penitence to him at Canossa (1076) and to await forgiveness for three days and nights in the courtyard of the castle, clad in sackcloth and barefooted in the snow. At Venice (1176) the Emperor Frederick Barbarossa knelt to Pope Alexander III. and swore fealty to him.

The great power of the Church lay in the wills and consciences of men. Throughout the length and breadth of Europe, the Monks—the army of the Church—were praying and working among the peoples of the New Nations ; there were various monastic orders, starting with the Benedictines, who followed the Rule of St. Benedict (A.D. 480-543),

and from them sprang later the Cluniac, the Carthusian, the Cistercian, and other revivals.

In the thirteenth century, the Franciscan and Dominican Friars—quite distinct from Monks—were but two new forces among the many that were in that great century arising in Christendom. St. Francis of Assisi (1181-1226) taught the imitation of Christ and a life of poverty and service. The orthodox order of the Dominicans was founded by St. Dominic (1170-1221), and Pope Innocent III. with its help set up the Court of the Inquisition to deal with heresy.

Other forces were more critical. A century and a half later came Wycliffe (1320-1384), the learned doctor of Oxford, who became known as the Morning Star of the Reformation of the Church.

By excessive claims and privileges, by divisions in the highest papal ranks (the Great Schism, 1378-1418), the Church gradually lost that moral prestige on which its power was based, and in the opening decades of the fourteenth century the power of the Pope was waning.

The Crusades had brought great changes to Europe. Equally momentous in its far-reaching consequences was the invention of representative institutions. During the later middle ages there arose in nearly every country the system of Estates; in Spain, France, and England these developed into parliaments, but in England alone from the time of Edward I. has Parliament had a continuous history; till, during the Commonwealth (1642-1660), it wrested the Government from the King.

CHAPTER XXVIII

THE RENAISSANCE. CITIES, UNIVERSITIES, PAPER, BOOKS

THROUGHOUT the twelfth century there were many signs that the European intelligence was regaining courage and leisure, and preparing to take up again the first Greek scientific enquiries. The causes of this Renaissance or Revival of Learning were many and complex. The end of private war, the higher standards of comfort and security and the opening of men's minds that followed the Crusades, were no doubt among these causes. Trade was reviving, cities were recovering ease and safety; the standard of education was rising in the Church and spreading among laymen.

The thirteenth and fourteenth centuries were a period of growing independent cities—Venice, Florence, Genoa, Lisbon, Paris, Bruges, London, Antwerp, Hamburg, Nuremburg, and Novgorod, for example. They were all trading cities with many travellers, and where men trade and travel they talk and think. The quarrels of the Popes and Princes, the savage way of dealing with heretics, were exciting men to doubt the authority of the Church and to question and discuss great things.

As early as the eleventh century there were great and growing universities at Paris, Oxford, Bologna, and other centres. Mediæval "schoolmen" there took up again, and thrashed out, a series of questions upon the value and

meaning of words, and so helped the clear thinking of the scientific age that was to follow. And standing by himself because of his great genius was Roger Bacon (about 1210 to 1293), a Franciscan Friar of Oxford, the father of modern science. His name deserves a place in our history of the world second only to that of Aristotle.

Roger Bacon told his age it was ignorant—a very bold thing to do. His writings were like a flash of light in a profound darkness. The spirit of Aristotle lives again in him. “Experiment, experiment,” that is the burden of Roger Bacon’s teaching.

“Machines for navigating are possible without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men. Likewise cars may be made so that without a draught animal they may be moved, as we deem the scythed chariots to have been from which antiquity fought. And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird.”

So Roger Bacon wrote, but three more centuries were to elapse before men began any systematic attempts to explore those hidden stores of power and interest, which (he realized so clearly) existed beneath the dull surface of human affairs.

The Arabic world not only gave Christendom the stimulus of its philosophers and alchemists; it also gave it Paper. It is scarcely too much to say that paper made the intel-

lectual revival of Europe possible. Good paper was not made in Christian Europe until the end of the thirteenth century, and then it was Italy which led the world. Only by the fourteenth century did the manufacture reach



An early printing press (1520). On the right, setting type by hand, in the centre, taking an impression, on the left, preparing the ink. On the table a pile of printed sheets, and a pile of clean sheets ready for printing.

Germany, and not until the end of that century was it abundant and cheap enough for the printing of books to develop.

In the fifteenth century, printing followed naturally and necessarily.

One result of this invention of printing was the appearance in due course of an abundance of Bibles in the world. Another was a cheapening of school-books. The knowledge of Reading spread swiftly. There was not only a great increase of books in the world, but the books that were now made were plainer to read and so easier to understand. With this increase in the facility of reading, the reading public grew. The book ceased to be a highly decorated toy or a scholar's mystery. People began to write books to be read as well as looked at by ordinary people. They wrote in the ordinary language and not in Latin. With the fourteenth century the real history of modern European Literature begins.

The intellectual life of the world entered upon a new and far more vigorous phase. It ceased to be a little trickle from mind to mind; it became a broad flood, in which thousands and presently scores and hundreds of thousands of minds took part.

Printed paper books, a new idea of the round world as a thing altogether attainable, a new vision of strange lands, strange animals and plants, strange manners and customs, discoveries overseas and in the skies, and in the ways and materials of life, burst upon the European mind. This great revival of learning and of curiosity is called the Renaissance.

CHAPTER XXIX

GEOGRAPHICAL DISCOVERY · MARCO POLO (ASIA),
COLUMBUS (AMERICA), MAGELLAN AND DRAKE
(ROUND THE WORLD)

ONE of the most interesting of visitors to the Mongol or Tartar Court was a certain Venetian, Marco Polo, who afterwards set down his story in a book. He went to China (about 1272) with his father and uncle, who had already once made the journey. The Great Khan or Emperor of China, Kublai, had been deeply impressed by the elder Polos; they were the first men of the Latin peoples he had seen; and he sent them back with enquiries for teachers and learned men who could explain Christianity to him, and for various European things that had aroused his curiosity. Their visit with Marco was their second visit.

The three Polos started by way of Palestine. They had with them a gold tablet from the Great Khan that must have greatly helped their journey. The Great Khan had asked for some oil from the lamp that burns in the Holy Sepulchre at Jerusalem; and so thither they first went, and then northwards into Armenia. Thence they came by way of Mesopotamia to Ormuz on the Persian Gulf. At Ormuz they met merchants from India. Then they turned northward through the Persian deserts, and so on over the Pamir, and then into the Hwang-ho valley and on to Peking. At Peking was the Great Khan, and they were hospitably entertained.

Marco much pleased Kublai ; he was young and clever, and it is clear he had mastered the Tartar language very thoroughly. He was given an official position and sent on



The "Santa Maria." A model of the ship in which Columbus sailed on the voyage which led to the discovery of America

several missions, chiefly in South-West China. The tale he had to tell of vast stretches of smiling and prosperous country, "all the way excellent inns for travellers," and "fine vineyards, fields, and gardens," of "many abbeys," of

Buddhist monks, of manufactures of "cloth of silk and gold and many fine taffetas," a "constant succession of cities and boroughs," and so on, fired the imagination of all Europe. He told of Burmah, and of its great armies with hundreds of elephants, and how these animals were defeated by the Mongol bowmen. He told of Japan, and greatly exaggerated the amount of gold in that country. For three years Marco ruled the city of Yang-chow as governor. He may also have been sent on a mission to India.

The publication of Marco Polo's travels produced a profound effect upon the European mind. The European literature, and especially the European romance of the fifteenth century, echoes with the names in Marco Polo's story, with Cathay (North China), Cambulac (Pekin), and the like.

Two centuries later, among the readers of the travels of Marco Polo was a certain Genoese mariner, Christopher Columbus, who conceived the brilliant idea of sailing westward round the world to China. In Seville there is a copy of Polo's travels with marginal notes by Columbus. Columbus never reached China. He met with an unexpected obstacle on the way—America. A whole new continent dawned on the European intelligence (1492).

The discoveries of Columbus and his followers stimulated overseas enterprise enormously. In 1498 the Portuguese Vasco da Gama sailed round Africa to India, and in 1515 there were Portuguese ships in Java. In 1519 Magellan, a Portuguese sailor in Spanish employment, sailed out of Seville westward with five ships, of which one came back

up the river to Seville in 1522, the first ship that had ever circumnavigated the world. Thirty-one men were aboard her, survivors of two hundred and eighty who had started. Magellan himself had been killed in the Philippine Isles.. He had passed round America to the south through the Straits of Magellan, through which Drake sailed when he made his voyage round the world a little later than Magellan.

CHAPTER XXX

ASIA AND EUROPE. THE CONQUESTS OF THE MONGOLS AND THE TURKS

IN the thirteenth century, while the struggle to unify Christendom under the rule of the Pope was going on in Europe, momentous events were afoot upon the larger stage of Asia. A Turkish people from the country to the north of China rose suddenly and achieved such a series of conquests as has no parallel in history. These were the Mongols. At the opening of the thirteenth century they were a horde of nomadic horsemen, living very much as their predecessors, the Huns, had done, subsisting chiefly upon meat and mare's milk, and living in tents of skin. Their central camp was at Karakorum in Mongolia.

At this time China was in a state of division. Jengis Khan, the leader of the Mongols, made war on the north division of China and captured Pekin (1214). He then turned westward and conquered Turkestan, Persia, Armenia, India down to Lahore, and South Russia as far as

Kieff. He died master of a vast empire that reached from the Pacific to the Dnieper. His successor continued this astonishing career of conquest. His armies were extremely efficient, and they had with them a new Chinese invention, Gunpowder, which they used in small field guns. He completed the conquest of North China, and then swept his hosts right across Asia to Russia (1235)—an altogether amazing march.

Thereafter the Mongols concentrated their attention upon their Asiatic conquests. By the middle of the thirteenth century they had conquered the south of China with its capital at Nankin. The famous Kublai Khan, the friend of Marco Polo, the Venetian, was formally recognized Emperor of China (1280).

In the fourteenth century there came another revival of Mongol vigour under Timurlane (or Tamerlane) a descendant of Jengis Khan. He established himself in Western Turkestan, assumed the title of Grand Khan (1369), and conquered from Syria to Delhi. He was the most savage and destructive of all Mongol conquerors. He established an empire of desolation that did not survive his death. However, a descendant of this Timur, an adventurer named Baber, got together an army with guns, and swept down upon the plains of India (1505). His grandson Akbar (1556-1605) completed his conquests, and this Mongol (or Mogul as the Arabs called it) dynasty ruled in Delhi over the greater part of India until the eighteenth century—until the time of Clive.

One of the results of the first great sweep of Mongol conquest in the thirteenth century was to drive a certain tribe of Turks, the Ottoman Turks, out of Turkestan into Asia Minor. They extended their power in Asia Minor, crossed the Dardanelles and conquered Macedonia, Serbia, and



Bulgaria, until at last Constantinople remained like an island amongst the Ottoman dominions. In the famous year 1453 the Ottoman Sultan, Mahomet II., took Constantinople, attacking it from the European side with a great number of guns. This event caused intense excitement in Europe and there was talk of a crusade, but the day of the crusades was past.

In the course of the sixteenth century the Sultans of the Ottoman Turks conquered Bagdad, Hungary, Egypt, and most of North Africa, and their fleet made them masters of the Mediterranean. They very nearly took Vienna, and they exacted a tribute from the Emperor.

There were, however, two gains on the Christian side in the fifteenth century. One was the restoration of the independence of Moscow (1480). The other was the gradual reconquest of Spain by the Christians—Granada, the last Moslem state in the peninsula, fell to King Ferdinand of Aragon and his Queen Isabella of Castile (1492).

But it was not until as late as 1571 that the naval battle of Lepanto broke the pride of the Ottoman Turks, and restored the Mediterranean waters to Christian rulers.

CHAPTER XXXI

THE REFORMATION · LUTHER AND LOYOLA

IN the fourteenth century a great pestilence (called in England the "Black Death") had produced much trouble throughout Europe. There had been extreme misery and discontent among the common people, and Peasant Risings against the landlords and the wealthy in England and France. These Peasant Risings increased in gravity in Germany and took on a religious character.

Printing came in as an influence upon this development.

By the middle of the fifteenth century there were printers at work with movable type in Holland and the Rhineland. The art spread to Italy and England, where Caxton was printing in Westminster (1477). The immediate consequence was a great increase and distribution of Bibles, and greatly increased facilities for widespread



Martin Luther.

discussions. The European world became a World of Readers, to an extent that had never happened in the past. And this occurred just at a time when the Church was confused and divided, and when many Princes were looking for means to weaken its hold upon the vast wealth it claimed in their dominions.

In Germany the attack upon the Church gathered round

an ex-monk, Martin Luther (1483-1546), who appeared in Wittenberg (1517), attacking various orthodox doctrines and practices. Luther and the Reformers had hoped that Erasmus (1467-1536), the most famous scholar of the age, would join their cause. In various books Erasmus had made many witty attacks on abuses in the Church. "The cities of Germany," he had written, "are full of escaped monks, married priests, hungry and mendicant. They neither teach nor learn. Discipline and piety fall to the ground." Erasmus himself, however, never broke with the old Church. At first Luther disputed in Latin in the fashion of the Schoolmen of the Middle Ages. Then he took up the new weapon of the printed word, and scattered his views far and wide in German, addressed to the ordinary people. An attempt was made to suppress him, as Huss, a follower of Wycliffe, had been suppressed in Bohemia; but the Printing Press had changed conditions, and he had too many open and secret friends among the German Princes for this fate to overtake him.

For in this age of new ideas and weakened faith, there were many rulers who saw their advantage in breaking the religious ties between their people and Rome. They sought to make themselves the heads of national religions. England, Scotland, Sweden, Norway, Denmark, North Germany and Bohemia, one after another, separated themselves from the Roman Church, and they have remained separated ever since.

None of these national Churches broke off without also

breaking off a number of sects that would allow neither Prince nor Pope to come between a man and God. In England and Scotland, for example, there was a number of sects who now held firmly to the Bible as their one guide in life and belief. They refused the disciplines of a State Church. In England these were called the Nonconformists, and for eleven years (1649-1660) England was a republic under Nonconformist rule, with Oliver Cromwell as Protector.

The breaking away of this large section of Northern Europe from the Pope is what is generally spoken of as the Reformation. But the shock and stress of these losses produced changes perhaps as profound in the Roman Church itself. The Church was reorganized and a new spirit came into its life. One of the great figures in this revival was a young Spanish soldier, Inigo Lopez de Recalde, better known to the world as St. Ignatius of Loyola. After some romantic beginnings, he became a priest (1540), and was permitted to found the Society of Jesus, a direct attempt to bring the generous and chivalrous traditions of military discipline into the service of religion. This Society of Jesus, the Jesuits, became one of the greatest teaching and missionary societies the world has ever seen. It carried Christianity to India, China, and America. It raised the standard of education throughout the whole Catholic world; it quickened the Catholic conscience everywhere; it roused Protestant Europe to similar efforts for Education.

CHAPTER XXXII

THE HABSBURG EMPERORS THE AGE OF CHARLES V IN EUROPE AND OF CORTEZ AND PIZARRO IN AMERICA

THE Holy Roman Empire came to a sort of climax in the reign of the Emperor Charles V. He was one of the most extraordinary monarchs that Europe has ever seen. For a time he had the air of being the greatest monarch since Charlemagne.

His greatness was not of his own making. It was largely the creation of his grandfather, the Emperor Maximilian I. (1459-1519). Some families have fought; others have intrigued their way to world-power: the Habsburgs married their way. Maximilian began his career with Austria, Styria, part of Alsace and other districts; he married—the lady's name scarcely matters to us—the Netherlands and Burgundy. Most of Burgundy slipped from him after his first wife's death, but the Netherlands he held. Then he tried unsuccessfully to marry Brittany. He became Emperor after his father Frederick III., and he married the duchy of Milan. Finally, he married his son to the weak-minded daughter of Ferdinand and Isabella, the patrons of Columbus, who reigned not only over a freshly united Spain and over Sardinia and the kingdom of the Two Sicilies, but all over America west of Brazil. So it was that this Charles V., his grandson, inherited most of the American continent and between a third and half of what the Turks

had left of Europe. When his grandfather Ferdinand died, he became practically King of the Spanish dominions, his mother being imbecile ; and on his grandfather Maximilian dying he was elected (1520) Emperor at the still tender age of twenty.

He was a fair young man with a not very intelligent face, a thick upper lip and a long clumsy chin. He found himself in a world of young and vigorous personalities.

It was the age of brilliant monarchs. Francis I. at the age of twenty-one had succeeded to the French throne ; Henry VIII. had become King of England at eighteen. It was the age of Baber in India (1526 to 1530), who captured Delhi and founded the Mogul (or Mongol) Empire ; and of Suleiman the Magnificent in Turkey, who besieged Vienna (1529) ; and of the Pope Leo X., who was also a very distinguished man. The Pope and Francis I. had tried to prevent the election of Charles V. as Emperor, because they dreaded to see so much power in one man's hands.

From the very outset of his reign, Charles V. was faced by the situation created by Luther's agitations in Germany. And these internal troubles were complicated by attacks upon the Empire from east and west alike. On the west of Charles was his spirited rival, Francis I. ; to the east was the ever-advancing Turk, who was now in Hungary and in alliance with Francis.

On the whole, however, Charles, in alliance for a time with Henry VIII., was successful against both Francis I. and the Turk. The chief battlefield was North Italy. The

German army invaded France, failed to take Marseilles, fell back into Italy, lost Milan, and was besieged in Pavia. Francis I. unsuccessfully besieged Pavia, and was taken prisoner. German troops stormed Rome and pillaged it (1527). Ten years of such confused fighting made all Europe poor.

At last Charles V. found himself victorious in Italy. In 1530 he was crowned by the Pope—he was the last German Emperor to be so crowned—at Bologna. Then he passed a decree in Germany forbidding all change in the Church; the Lutheran Princes “protested” against the decree, and so became Protestants.

The widespread religious trouble, the desire of the common people for truth and social righteousness, the spreading knowledge of the time, all these things were merely counters in the imaginations of princely diplomacy.

Henry VIII., King of England at this time, had begun his career with a book against heresy, and had been rewarded by the Pope with the title of “Defender of the Faith.” Being anxious to divorce his first wife (Catherine, Charles V.’s aunt) in favour of a young lady named Anne Boleyn, and wishing also to loot the vast wealth of the Church in England, he joined the company of Protestant Princes (1530). Sweden, Denmark, and Norway had already gone over to the Protestant side.

A few months after the death of Luther (1546), the German religious war began. We need not trouble about the incidents of the campaign. Charles the next year reached a

kind of settlement, and made efforts to effect peace where there was no peace. Soon all Germany was at war again ; only a flight from Innsbruck saved Charles from capture ; and with the treaty of Passau (1552) came another attempt at settlement. Soon afterwards Charles V. retired to a monastery, where he died (1558). His realm was divided between his brother and his son.

Such is the briefest outline of the politics of the Empire during the career of Charles V. as Emperor (1520 to 1556).

Luther's Reformation did not spread far beyond the German borders. Other countries threw off the yoke of Rome, and adopted the Reformation system of John Calvin, a Frenchman, who had settled at Geneva (1536). The Protestants of Holland and of Scotland (through the preaching of John Knox), and the Protestants of France called Huguenots, were all Calvinists. The Massacre of St. Bartholomew (1572) was the most terrible incident in the wars of religion in France.

As yet, neither the Turks, French, English nor Germans had discovered any real interest in the great continent of America, nor any significance in the new sea-routes to Asia. Great things were happening in America Cortez (1519) with a mere handful of men had conquered the great New Stone empire of Mexico for Spain ; Pizarro had crossed the Isthmus of Panama (1530) and subjugated another wonderland, Peru. But as yet these events meant no more to Europe than a useful influx of silver to the Spanish treasury.

In all these wars the European mind was bent almost entirely upon the struggle for ascendancy in Europe.

CHAPTER XXXIII

THE RE-AWAKENING OF SCIENCE AND THE AGE OF
POLITICAL EXPERIMENTS

THE Latin Church was broken ; the Holy Roman Empire was in extreme decay ; the history of Europe from the Reformation onwards is a story of peoples feeling their way darkly to some new method of government and to new conditions.

From the fifteenth century appeared a steadily increasing series of inventions and devices affecting the communication of men with one another, and they came faster and faster. The chief new things were the appearance of printed paper, and the seaworthy ocean-going sailing ship using the new device of the mariner's compass. The former cheapened and spread teaching and public information. The latter made the round world one. But almost equally important was the increased use of guns and gunpowder, which the Mongols had first brought westward in the thirteenth century. This practically made useless the castles and the walls of cities. Guns swept away feudalism. Constantinople fell to guns. Mexico and Peru fell before the terror of the Spanish guns.

It was in the fifteenth century that the ideas which Roger Bacon first expressed began to produce their firstfruits in new knowledge. The Pole, Copernicus (1473-1543), a quiet scholarly monk, proved that the earth moves round the sun ; he was the founder of modern astronomy. Galileo

of Pisa (1564-1642), the founder of Physics, followed Copernicus, though later he was forced by Rome to abjure his beliefs in the Copernican doctrine. He made what was almost the first telescope. He died in the year of the birth of Newton (1642-1727), who discovered the Law of Gravitation and was one of the greatest scientists that ever lived.

Neither the seventeenth nor the eighteenth century saw any changes so great in human conditions as printed paper and the ocean-going ship, but there was steady growth of knowledge and scientific energy that was to bear its full fruits in the nineteenth century. The exploration of the world went on; Tasmania, Australia, New Zealand now appeared on the map.

The Middle Ages dreamed of a Holy Roman Empire united under a Catholic Church; in the seventeenth and eighteenth centuries the dream turned to personal monarchy. But here, in the limits set to us, it is impossible to tell the various national dramas in detail. The trading folk of Holland became Protestant and Republican, and cast off the rule of the son of the Emperor Charles V., Philip II. of Spain, of Armada fame.

In England Henry VIII. and his minister Wolsey, Queen Elizabeth and her minister Burleigh, prepared the foundations of an almost absolute rule that was wrecked partly by the folly of the Stuarts. Charles I. was beheaded for "treason" to his people (1649)—a new turn in the political thought of Europe. For a dozen years (until 1660) Britain was a Republic.

After the revolution of 1688 England continued to develop parliamentary government and constitutional liberty. With the accession of George I. (1714) the Cabinet responsible to



The Courtyard of the Palace of Versailles as it was in the time of Louis XIV

Parliament became, under the Prime Minister, the real rulers of the country. This system of government was in later days to be copied elsewhere, and now there is not a single civilized country which does not enjoy a constitution which is directly or indirectly an imitation of the British constitution. From the political point of view, this is the most striking illustration of the unity of mankind.

The King of France, Louis XIV. (1643 to 1715), on the other hand, was the most successful of all the European kings in perfecting absolute monarchy. His immediate desire was to extend France to the Rhine and the Pyrenees, and to absorb the Spanish Netherlands ; his remoter view saw the French kings as the possible successors of Charles the Great in a recast Holy Roman Empire. He made bribery a state method almost more important than warfare. His money, or rather the money of the taxpaying classes in France, went everywhere. But his chief occupation was splendour. His great palace at Versailles, with its salons, its corridors, its mirrors, its terraces and parks and prospects, was the envy and admiration of the world.

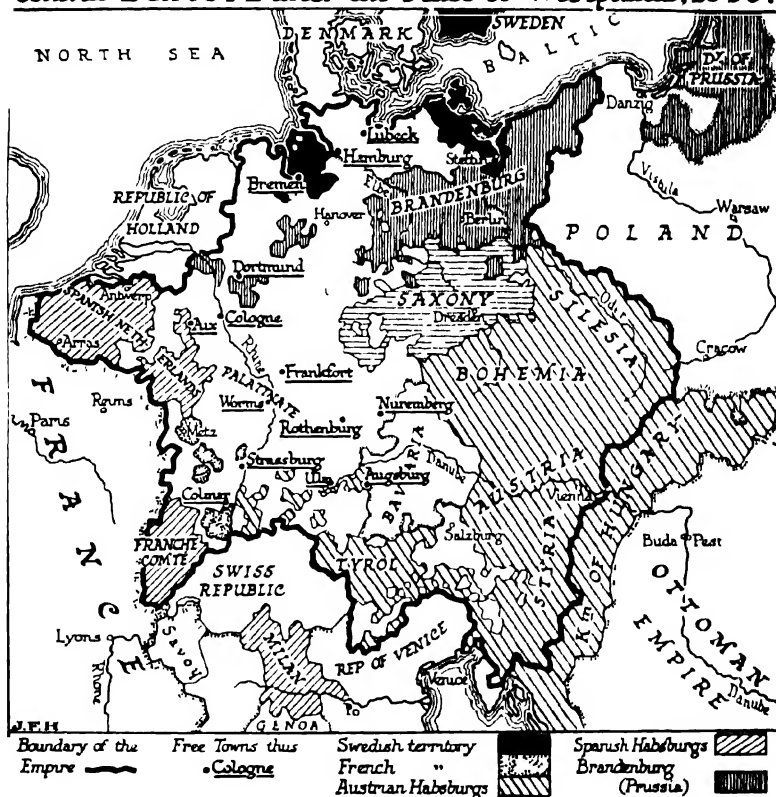
CHAPTER XXXIV

THE AGE OF GRAND MONARCHY LOUIS XIV.,
FREDERICK THE GREAT, PETER THE GREAT

LOUIS XIV, the Grand Monarch of France, was imitated everywhere. Every king and princelet in Europe was building his own Versailles as much beyond his means as his subjects and credits would permit. Every-

where the nobility rebuilt or extended their chateaux to the new pattern. A great industry of beautiful fabrics and

Central EUROPE after the Peace of Westphalia, 1648.



furnishings developed. The luxurious arts flourished everywhere. sculpture in alabaster, fine pottery, gilt woodwork,

metal work, stamped leather, much music, magnificent painting, beautiful printing and bindings, fine crockery, fine wines. Amidst the mirrors and fine furniture went a strange race of "gentlemen" in tall powdered wigs, silks and laces, poised upon high red heels, supported by amazing canes; and still more wonderful "ladies," under towers of powdered hair and wearing vast expansions of silk and satin sustained on wire. Through it all postured the great Louis, the sun of his world—unaware of the meagre and sulky and bitter faces that watched him from those lower darknesses to which his sunshine did not penetrate.

The German people remained divided throughout this period, and a considerable number of ducal and princely courts aped the splendours of Versailles. The Thirty Years' War of the Reformation (1618-48), a devastating scramble for power among the Germans, Swedes, and Bohemians, sapped the energies of Germany for a century. A map must show the crazy patchwork in which this struggle ended, a map of Europe according to the peace of Westphalia (1648). One sees a tangle of principalities, dukedoms, free states, and the like, some partly in and partly out of the empire. Sweden's arm reached far into Germany; and except for a few islands of territory within the imperial boundaries, France was still far from the Rhine. Amidst this patchwork the Kingdom of Prussia (1701) rose steadily to prominence, and made a series of successful wars. Frederick the Great, the founder of modern Prussia (1740-86), had his Versailles at Potsdam, near Berlin, where his court spoke French, read French books, and rivalled the culture of the French King.

The treaty of Westphalia (1648) revealed the weakness of the great empire which Charles V., only a century earlier, had left to his successors. From that time the supremacy in Europe passes from the House of Habsburg to the House of Bourbon. Henceforth, the Bourbons'—Louis XIV. and his successors—aim at the place in Europe once held by Charles V.; while Prussia from the time of Frederick the Great strives for a place in Germany not less important than that of the Habsburgs of Austria, who continued to maintain the imperial title and the traditions of the Holy Roman Empire, including a claim to some kind of control over Germany and over Italy. The Spanish branch of the Habsburgs retained Spain and her overseas empire.

The power of the emperors in Germany almost passed away after the peace of Westphalia, but the *power of Austria* with its great hereditary domains continued. The Emperor Charles VI. had no son, and he persuaded most of the other Powers to guarantee the succession of Maria Theresa, his daughter (1740). The guarantee proved a hopeless failure. Frederick II. of Prussia at once claimed Silesia from Austria, and by hook and by crook he got it and kept it. The electors of Hanover, now kings of England, were traditional allies of the House of Habsburg, and George II. of England supported Maria Theresa; her position was ultimately saved by the loyalty of her subjects, especially of the Hungarians.

But now there arose one claiming to be the Emperor of the East again. After the fall of Constantinople (1453), the Grand Duke of Moscow, Ivan the Great (1462-1505), claimed to be heir to the throne of the Eastern Empire, and

he adopted its double-headed eagle upon his arms. His grandson, Ivan the Terrible (1533-1584) took the imperial title of Cæsar (Czar). However, only in the latter half of the seventeenth century did Russia cease to seem remote and Asiatic to the European mind. The Czar Peter the Great (1682-1725) brought Russia into the arena of Western affairs. He built a new capital for his empire (Petersburg upon the Neva), that played the part of a window between Russia and Europe, and he set up his Versailles at Peterhof, eighteen miles away, employing a French architect who gave him a terrace, fountains, cascades, picture gallery, park, and all the appointments of Grand Monarchy. In Russia as in Prussia French became the language of the court.

Unhappily placed between Austria, Prussia, and Russia was the Polish kingdom, an ill-organized state of great landed lords. Her fate was division among these three greedy neighbours, in spite of the efforts of France to retain her as an independent ally—and she did not again rise to nationhood till the recent great World War. Switzerland at this time was a group of republican cantons; Venice was a republic; Italy, like most of Germany, was divided among minor dukes and princes.

Since the Reformation had broken up the mediæval system, there remained no common political idea in Europe at all. Europe was given over altogether to division, and we Europeans still live to-day in the last phase of this *age of numerous sovereign states*, and we still suffer from the hatreds they have left.

CHAPTER XXXV

THE EXPANSION OF EUROPE INTO ASIA, AMERICA, AND AUSTRALIA

WHILE Central Europe thus remained divided and confused, the Western Europeans—the Dutch, the Scandinavians, the Spanish, the Portuguese, the French and the British—were extending the area of their struggles across the seas of all the world. The printing press had dissolved the ideas of Europe into a vast fermentation, but that other great invention, the ocean-going sailing ship, was extending the range of European experience to the furthestmost limits of salt water.

The first overseas settlements of the Dutch and other Europeans were not for colonies, but for trade and mining. The Spaniards were first in the field; they claimed dominion over the whole of this new world of America. Very soon, however, the Portuguese asked for a share. The Pope—it was one of the last acts of Rome as mistress and arbitrator of the world—divided the new continent between these two first-comers, giving to Portugal Brazil and everything else east of a line 370 leagues west of the Cape Verde Islands, and all the rest to Spain (1494).

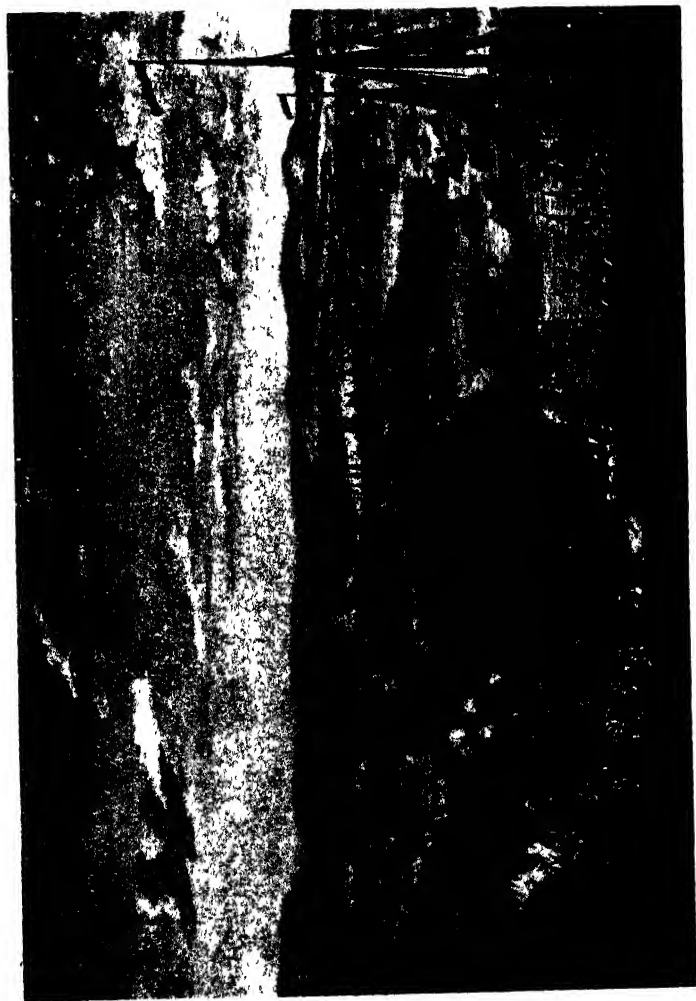
The Portuguese at this time were also pushing overseas southward and eastward. In 1497 Vasco da Gama had sailed from Lisbon round the Cape to Zanzibar and then to Calicut in India. In 1515 there were Portuguese ships in

Java and the Moluccas, and the Portuguese were setting up and fortifying trading stations round and about the coasts of the Indian Ocean. Mozambique, Goa and two smaller possessions in India, Macao in China and a part of Timor, are to this day Portuguese possessions.

The nations excluded from America by the papal settlement paid little heed to the rights of Spain and Portugal. The English, the Danes and Swedes, and presently the Dutch, were soon staking out claims in North America and the West Indies, and his Most Catholic Majesty of France heeded the papal settlement as little as any Protestant. The wars of Europe extended themselves to these claims and possessions.

In the long run the British were the most successful in this scramble for overseas possessions. In the Far East (India) the chief rivals for empire were the British, Dutch, and French; and in America the British, French, and Spanish. The British had the supreme advantage of a water frontier, the "silver streak" of the English Channel, against Europe. The religious and political troubles of Britain under the Stuarts in the seventeenth century had driven many of the English to seek a new home in America. They struck root and increased and multiplied, giving the British a great advantage in the American struggle.

In India, a few years later, the British Trading Company found itself completely dominant over French, Dutch, and Portuguese; the great Mongol Empire was now far gone in decay, and the story of its capture by the British East



The Cap, Qu

India Company is one of the most extraordinary episodes in the whole history of conquest.

France has always thought too much in terms of Europe. Throughout the eighteenth century she was wasting her chances to expand, in West and East alike, in order to dominate Spain, Italy, and Germany, while Britain was building up a great power at sea. France had taken sides against Maria Theresa of Austria, and in the Seven Years' War (1756-1763) William Pitt kept France busy in Europe struggling with Frederick II. of Prussia. Meanwhile the British army and navy were employed in Canada and in India, where there were many conflicts between French and British (1739-1763). At last the great French power built up by Dupleix in Southern India was overthrown by Clive, who also conquered Bengal (Plassey, 1757), and this new Indian Empire was extended and organized by Warren Hastings (1774-1785). In America Wolfe captured Quebec (1759) from Montcalm, and so Canada became a British instead of a French colony.

Meanwhile Russia was pushing East and growing to greatness in the world's affairs. The rise of this great central power of the old world, which is neither altogether of the East nor altogether of the West, is one of the utmost importance to our human destiny. Its growth is very largely due to the Christian steppe people, the Cossacks, who formed a barrier between the feudal agriculture of Poland and Hungary to the west and the Tartar to the east. The Cossacks were the wild east of Europe, and in many

ways not unlike the wild west of the United States in the middle nineteenth century. All who had made Russia too hot to hold them, criminals as well as the persecuted innocent, rebellious serfs, religious sectaries, thieves, vagabonds, murderers, sought asylum in the southern steppes, and there made a fresh start and fought for life and freedom against Pole, Russian, and Tartar alike. Slowly these border folk joined the Russian Imperial Service, much as the Highland Clans of Scotland were converted into regiments by the British Government. New lands were offered them in Asia. All through the seventeenth century the Cossacks were spreading eastward from European Russia, till Russia had no frontier until she reached right to the Pacific.

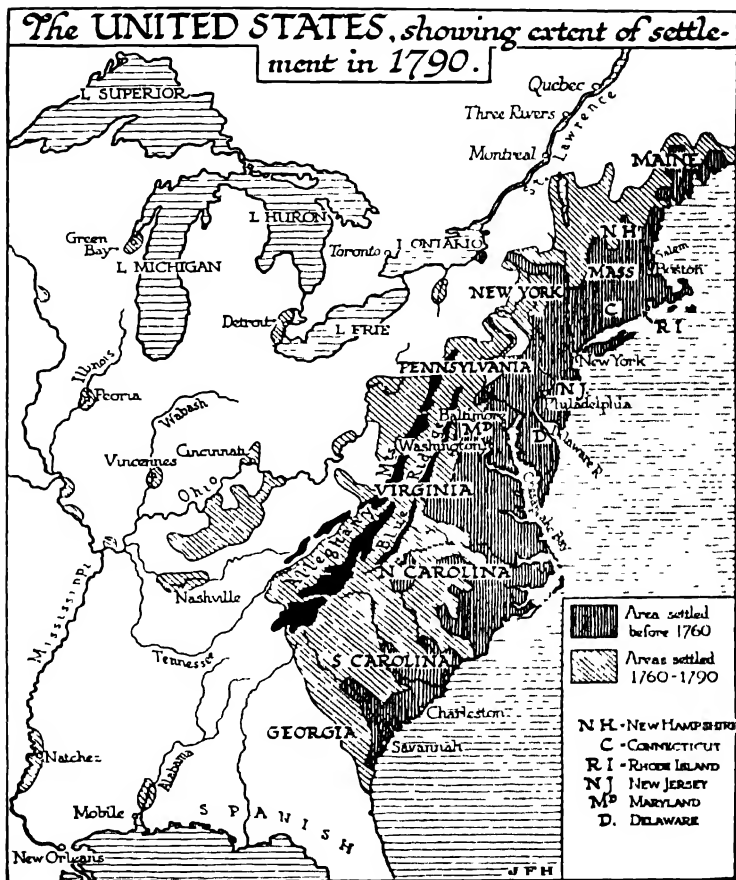
CHAPTER XXXVI

THE AMERICAN WAR OF INDEPENDENCE

THE third quarter of the eighteenth century saw Europe divided against itself, and no longer as in the Middle Ages with any one great political or religious idea. Yet, stimulated by the printed book, the printed map, the new ocean-going shipping, Europe was able to dominate all the coasts of the world. By virtue of these advantages, the new and still largely empty continent of America was peopled mainly from Western European sources, and South Africa and Australia and New Zealand marked down as future homes for Europeans.

The motive that had sent Columbus to America and Vasco da Gama to India was the first motive of all sailors since the beginning of things—trade. But while in the already populous and productive East the trade motive remained dominant, and the European inhabitants hoped to return home to spend their money—the Europeans in America, dealing with peoples at a very much lower level, found a new inducement in the search for gold or silver. Particularly did the mines of Spanish America yield silver. The Europeans had to go to America not simply as armed merchants but as miners, searchers after natural products, and presently as planters. In the North they sought furs. Mines and plantations meant settlements. They obliged people to set up new overseas homes. Finally, in some cases, as when the English Puritans went to New England in the early seventeenth century, when in the eighteenth Oglethorpe sent people from the English debtors' prisons to Georgia, and when in the end of the eighteenth the Dutch sent orphans to the Cape of Good Hope, the Europeans frankly crossed the seas to find new homes for good.

These new communities, bringing a ready-made civilization with them to these new lands, grew up, as it were, unplanned and unperceived. The statesmen of Europe did not foresee them, and were unprepared with any ideas about their treatment; they continued to regard them as sources of revenue, "possessions" and "dependencies," long after their peoples had developed a keen sense of their separate social life.



Now at the end of the third quarter of the eighteenth century France had abandoned America, and the northern two-thirds of North America was under the British crown.

It was the Thirteen British colonies, south of Maine and Lake Ontario, that first showed the defects of the old colonial system and the inadequacy of the sailing ship to hold together overseas populations in one political system.

These British colonies were very miscellaneous in their origin and character. And Britain at that time was lapsing towards an intenser form of monarchy; the obstinate personality of George III. (1760-1820) did much to force on a struggle between the home and the colonial governments. So the American War of Independence came (1775), though for more than a year the colonists showed themselves extremely unwilling to sever their links with the motherland. It was not until the middle of the next year (1776) that the Congress of the insurgent states issued "The Declaration of Independence." George Washington, who, like many of the leading colonists of the time had had a military training in the wars against the French, was made commander-in-chief.

After a struggle lasting nearly ten years, peace was made in Paris (1783), and the Thirteen colonies from Maine to Georgia became a union of independent sovereign states. So the United States of America came into existence. Canada remained loyal to the British flag.

Presently came the river steamboat, and then the railway and the telegraph, to weave the dispersed people of the United States together into the first of great modern nations.

Twenty-two years later the Spanish colonies in America

were to follow the example of the Thirteen colonies and break their connection with Europe, but being separated by great mountainous chains and deserts and forests and by the Portuguese Empire of Brazil, they did not achieve a union among themselves. So South America became a land of separate republics, very prone at first to wars among themselves and to revolutions.

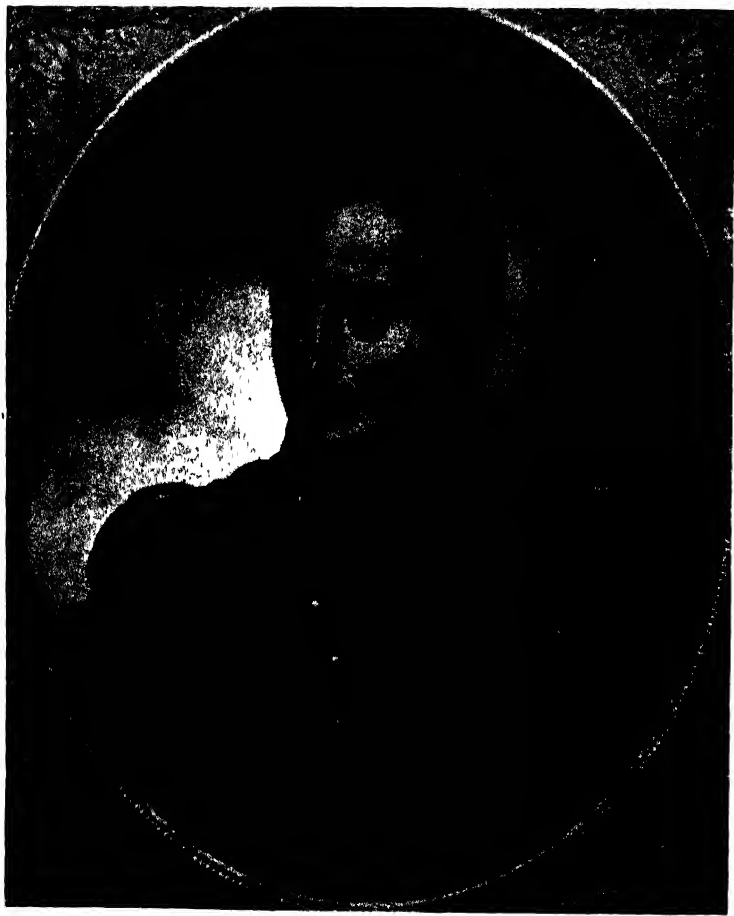
Following on Britain's loss of the American colonies, the old colonial system gradually gave way to the new colonial system of responsible government based on the British parliamentary model. In this way, in the course of the next hundred years or so, the British "Empire" gradually grew into the British "Commonwealth of Nations." Such an Empire would have been impossible without the growth of British sea-power, which from the time of Elizabeth became one of the most important factors in world history.

CHAPTER XXXVII

THE FRENCH REVOLUTION AND NAPOLEON

BRTAIN had hardly lost the Thirteen colonies in America before a profound convulsion, at the very heart of Grand Monarchy, was to remind Europe still more vividly how short-lived are the political arrangements of the world.

The French Monarchy was the most successful of the personal monarchies in Europe. It was the envy and model of a multitude of competing and minor courts. But it rested on a basis of injustice that led to its dramatic collapse.



Napoleon.

It was brilliant and aggressive, but it was wasteful of the life and substance of its common people. The clergy and nobility were protected from taxation by a system of exemption that threw the whole burden of the state upon the middle and lower classes. The peasants were ground down by taxation ; the middle classes were the sport of the nobility. In 1787 this French Monarchy found itself bankrupt and obliged to call representatives of the different classes of the realm to consult about its finances. In 1789 the States-General, a gathering of the nobles, clergy, and commons, something like the earlier form of the British Parliament, was called together at Versailles. It had not assembled since 1610. For all that time France had been an Absolute Monarchy

The collapse of the Absolute Monarchy was very swift. The grim-looking prison of the Bastille was stormed by the people of Paris, and the insurrection spread rapidly throughout France. In the east and north-west provinces many chateaux belonging to the nobility were burnt by the peasants, their title-deeds carefully destroyed, and the owners murdered or driven away. In a month the ancient and decayed system of the aristocratic order—of feudalism—had collapsed. Many of the leading princes and courtiers of the queen's party fled abroad. A city government or commune was set up in Paris and in most of the other large cities, and a new armed force, the National Guard, was brought into existence by these cities. The National Assembly found itself called upon to create a new political and social system for a new age.

It was a task that tried the powers of that gathering to

the utmost. It made a great sweep of the chief injustices of the old régime ; it abolished tax exemptions, serfdom, aristocratic titles and privileges ; it sought to make a constitutional monarchy for France which Britain had long enjoyed.

Much of its work was sound and still endures, if much was experimental and had to be undone. There was a clearing up of the penal code ; torture, arbitrary imprisonment, and persecution for heresy were abolished. The ancient provinces of France—Normandy, Burgundy, and the like—gave place to eighty departments. Promotion to the highest ranks in the army was laid open to men of every class. And the whole vast property of the Church was seized and administered by the State ; religious bodies not engaged in education or works of charity were broken up, and the salaries of the clergy were made a charge upon the nation.

In 1791 the experiment of Constitutional Monarchy in France was brought to an abrupt end by the action of the King and Queen, working in concert with their friends abroad. Foreign armies gathered on the eastern frontier, and one night in June the King and Queen and their children slipped away from the Tuileries and fled to join the foreigners and the exiles. They were caught at Varennes and brought back to Paris, and all France flamed up into a passion of patriotic republicanism. A Republic was proclaimed, open war with Austria and Prussia ensued, and the king was tried and executed (January, 1793), on the model already set by England when Charles I. was executed.

There arose a great flame of enthusiasm for France and

the new Republic. At home royalists and every form of disloyalty were to be stamped out ; abroad France was to be the protector and helper of all revolutionaries. All Europe, all the world, was to become republican, with Liberty, Equality, and Fraternity as the watchwords. The youth of France poured into the republican armies ; a new and wonderful song spread through the land, a song that still warms the blood like wine, the *Marseillaise*. Before that chant and the leaping columns of French bayonets and their guns the foreign armies rolled back ; before the end of 1792 the French armies had gone far beyond the utmost achievements of Louis XIV. ; everywhere they stood on foreign soil. They were in Brussels, they had overrun Savoy, they had raided to Mayence, they had seized the Scheldt from Holland.

Then the French Government did an unwise thing. It had been annoyed because its representative had been expelled from England when King Louis was executed, and it declared war against England. It was an unwise thing to do. The English were supreme upon the sea. And this provocation united all England against France, whereas there had been at first a very considerable liberal movement in Great Britain in sympathy with the Revolution. Of the fights that France made in the next few years against European coalitions we cannot here tell.

While the ragged hosts of enthusiasts were chanting the *Marseillaise* and fighting for *La France*, republican Paris was behaving in a far less glorious fashion. The Revolution soon became under the sway of a fanatical leader, Robes-

pierre. There were insurrections, to which there seemed no better reply than to go on killing royalists. The Revolutionary Tribunal went to work, and a steady slaughtering began with the invention of the guillotine. The queen was guillotined ; most of Robespierre's enemies were guillotined ; atheists who argued that there was no Supreme Being were guillotined ; day by day, week by week, this infernal new machine chopped off heads and more heads and more. The reign of Robespierre lived, it seemed, on blood. Finally, Robespierre himself was overthrown and guillotined (1794)

Zeal for the Revolution carried the French armies into Holland, Belgium, Switzerland, South Germany, and North Italy. Everywhere kings were expelled and republics set up. But such zeal as animated the French Government did not prevent the looting of the treasures of the liberated people, to relieve the financial troubles of France. Their wars became less and less the holy wars of freedom, and more and more like the aggressive wars of the ancient régime.

Unhappily for France and the world a man arose who embodied in its intensest form the national feeling of the French. He gave that country ten years of glory and the bitterness of a final defeat. For some years Napoleon's reign was a career of victory—until the nations, *the peoples*, as well as kings and princes, rose against him. He conquered most of Italy and Spain, defeated Prussia and Austria, and dominated all Europe west of Russia. But he never won the command of the sea from the British, and his fleet was conclusively defeated by the British Admiral Nelson at Trafalgar (1805). Spain

rose against him (1808), and a British army under Wellington thrust the French armies slowly northward out of the peninsula. In 1811 Napoleon came into conflict with the Czar

EUROPE after the Congress of Vienna



Alexander I., and in 1812 he invaded Russia with a great army of 600,000 men, which was defeated and largely destroyed by the Russians and the Russian winter. Germany rose against him, Sweden turned against him. The French armies were beaten back at the three days' "Battle of the

Nations" at Leipzig (1813), and Napoleon abdicated (1814). He was exiled to Elba, returned to France for one last effort in 1815, and was defeated by the allied British, Belgians, and Prussians at Waterloo (1815). He died a British prisoner at St. Helena in 1821. But the full story of this astonishing man cannot be told in this little book. "Napoleon took glory as his end, found it in conquests, and was too prone to measure it by destruction. So with the grandest intellectual endowments ever vouchsafed to man, and despite many splendid services to law, to administration, to the moral and intellectual progress of France, he remains the great modern example of that reckless and defiant insolence which formed the matter of ancient tragedy, and is at war with the harmonies of human life."*

The forces released by the French Revolution seemed wasted and finished. A great congress of the victorious allies met at Vienna (1815) to restore as far as possible the state of affairs that the great storm had rent to pieces. For nearly forty years (Waterloo, 1815, to the Crimean War, 1856) a sort of peace—a peace of exhausted effort—was maintained in Europe.

But the People had learnt their power, and the principles of the French Revolution had been spread abroad, in Germany, in Italy, and wherever the French Eagles had been seen. The nineteenth century saw the union of Germany and the union of Italy, and the rise of other new nations, such as Belgium and Greece. Thus the French Revolution was followed after a period of reaction by the great liberal and national movements of the nineteenth century.

* Fisher's *Napoleon* (Home University Library).

CHAPTER XXXVIII

THE INDUSTRIAL REVOLUTION—A NEW PHASE OF
HUMAN HISTORY THE RAILWAY TRAIN, THE
OCEAN STEAMSHIP, THE ELECTRIC TELEGRAPH, THE
AUTOMOBILE, THE AEROPLANE

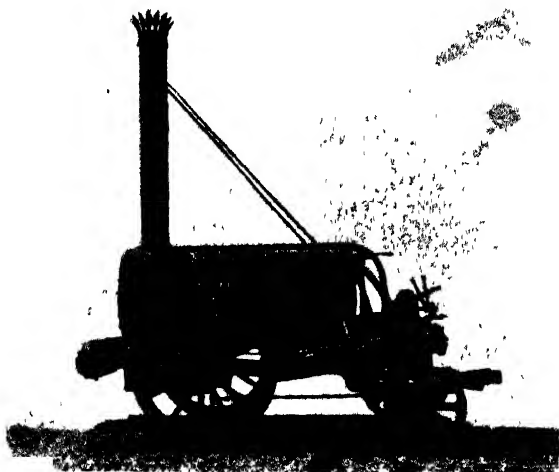
I.

THROUGHOUT the seventeenth and eighteenth centuries and the opening years of the nineteenth century, while conflicts of the powers and princes were going on in Europe, and the patchwork of the treaty of Westphalia (1648) was changing into the patchwork of the treaty of Vienna (1815), and while the Sailing Ship was spreading European influence throughout the world, a steady growth of knowledge was in progress in the European and Europeanized world

Throughout the eighteenth century there was much clearing up of general ideas about Matter and Motion, much mathematical advance, much use of optical glass in Microscope and Telescope, a renewed energy in Natural History, a great revival of the science of Anatomy. The science of Geology—foreshadowed by Aristotle, and anticipated in the time of the Renaissance by Leonardo da Vinci (1482 to 1519)—began its great task of reading the Record of the Rocks (see Chapter II.).

Machinery on a new scale and in a new abundance appeared to revolutionize industry.

In 1804 Trevithick adapted the Watt engine to transport and made the first locomotive. In 1825 the first Railway, between Stockton and Darlington, was opened, and Stephenson's "Rocket" with a thirteen-ton train, got up to a speed of forty-four miles per hour. From 1830 onward rail-



The "Rocket" This famous locomotive was the first conveyance that travelled faster than a racehorse

ways multiplied. By the middle of the century a network of railways had spread all over Europe.

Here was a sudden change in what had long been a fixed condition of human life, the maximum rate of land transport. After the Russian disaster, Napoleon travelled from near Vilna to Paris in 312 hours. This was a journey of about 1,400 miles. He was travelling with every possible advantage,

and he averaged under five miles an hour. An ordinary traveller could not have done this distance in twice the time. These were about the same maximum rates of travel as held good between Rome and Gaul in the Roman Empire of the first century A.D. Then suddenly came this tremendous change.

The Railways reduced this journey for any ordinary traveller to less than forty-eight hours. That is to say, they reduced the chief European distances to about a tenth of what they had been. They made it possible to carry out administrative work in areas ten times as great as any that had hitherto been workable under one rule. The full meaning of that possibility in Europe still remains to be realized. Europe is still netted in boundaries drawn in the horse and road era. In America the effects were immediate. To the United States of America, sprawling westward, it meant a continuous access to Washington, however far the frontier travelled across the continent. It meant unity on a scale that would otherwise had been impossible.

The Steamboat was, if anything, a little ahead of the steam-engine in its earlier phases. There was a steamboat, the *Charlotte Dundas*, on the Firth of Clyde Canal in 1802, and in 1807 an American named Fulton had a steamer, the *Clermont*, with British-built engines, upon the Hudson River above New York. The first steamship to put to sea was also an American, the *Phoenix*, which went from New York to Philadelphia. So, too, was the first ship using steam (she also had sails) to cross the Atlantic, the *Savannah* (1819).

All these were paddle-wheel boats, and paddle-wheel boats are not adapted to work in heavy seas. The paddles smash too easily, and the boat is then disabled. The Screw Steamship followed rather slowly. Many difficulties had to be surmounted before the screw was a practicable thing.

Not until the middle of the century did the tonnage of steamships upon the sea begin to overhaul that of sailing ships. After that the evolution in sea transport was rapid. For the first time men began to cross the seas and oceans with some certainty as to the date of their arrival. The transatlantic crossing, which had been an uncertain adventure of several weeks—which might stretch to months—was accelerated, until in 1910 it was brought down, in the case of the fastest boats, to under five days.

With the development of Steam Transport upon Land and Sea, there was going on at the same time the work of Volta, Galvani, and Faraday. The Electric Telegraph came into existence in 1835. The first underseas cable was laid in 1851 between France and England. In a few years the telegraph system had spread over the civilized world, and news which had hitherto travelled slowly from point to point became practically simultaneous throughout the earth.

II.

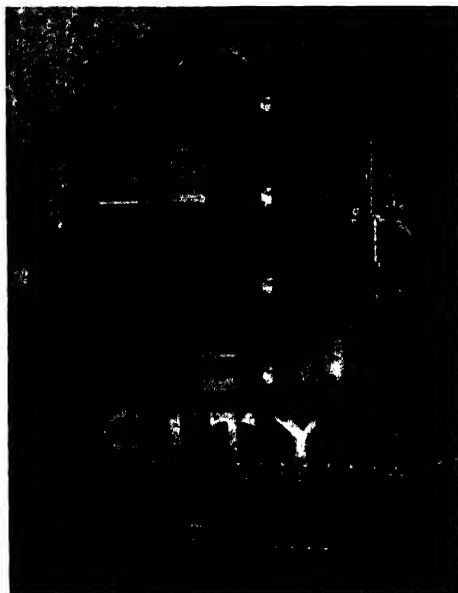
These things, the Steam Railway and the Electric Telegraph, were to the popular imagination of the middle nineteenth century the most striking of inventions, but they were only the most conspicuous first-fruits of a far more

extensive process. Far less conspicuous at first in everyday life, but finally far more important, was the extension of man's power over various structural materials. Before the middle of the eighteenth century Iron was reduced from its ores by means of wood-charcoal, was handled in small pieces and hammered and wrought into shape. The Blast Furnace rose in the eighteenth century and developed with the use of coke. Not before the eighteenth century do we find rolled sheet iron (1728) and rolled rods and bars (1783). Nasmyth's Steam Hammer came as late as 1838.

The ancient world could not use steam. The steam engine, even the primitive pumping engine, could not develop before sheet iron was available. The early engines seem to the modern eye very pitiful and clumsy bits of iron-mongery, but they were the utmost that the science of the time could do. As late as 1856 came the Bessemer process, and presently (1864) the open-hearth process, in which steel and every sort of iron could be melted, purified, and cast in a manner and upon a scale hitherto unheard of. To-day in the electric furnace one may see tons of incandescent steel swirling about like boiling milk in a saucepan. Presently came Ships of Iron and Steel, vast bridges, and a new way of building with steel upon a gigantic scale.

In this great and growing mastery over substances, over different sorts of glass, over rocks and plasters and the like, over colours and textures, the main triumphs of *the mechanical revolution* have thus far been achieved. Yet we are still in the stage of the first-fruits in the matter.

We have the power, but we have still to learn how to use our power. Many of the first employments of these gifts of science have been vulgar, tawdry, stupid, or horrible. The artist and the adapter have still hardly begun to work with the endless variety of substances now at their disposal.



*One of the earliest electric locomotives
This engine was
working in 1888
on the first tube
railway in the
world—the City
and South London
Railway*

Parallel with this extension of mechanical possibilities the New Science of Electricity grew up. It was only in the eighties of the nineteenth century that this body of enquiry began to yield results to impress the vulgar mind. Then suddenly came electric light and electric traction. And the

transmutation of forces, the possibility of sending *power*—that could be changed into mechanical motion or light or heat as one chose, along a copper wire, as water is sent along a pipe—began to come through to the ideas of ordinary people.

A fresh phase in the history of invention opened when in the eighties a new type of engine came into use, an engine in which the expansive force of an explosive mixture replaced the expansive force of steam. The light, highly efficient engines that were thus made possible were applied to the Automobile, and developed at last to reach such a pitch of lightness and efficiency as to render flight—long known to be possible—a practical achievement. A successful flying machine—but not a machine large enough to take up a human body—was made by Professor Langley of the Smithsonian Institute of Washington as early as 1897. By 1909 the Aeroplane was available for human locomotion.

There had seemed to be a pause in the increase of human speed with the perfection of railways and automobile road traction, but with the telephone, the flying-machine, and above all with wireless telegraphy, came fresh reductions in the effective distance between one point of the earth's surface and another. In the eighteenth century the distance from London to Edinburgh was an eight days' journey ; in 1918 the British Civil Air Transport Commission reported that the journey from London to Melbourne, half-way round the earth, would probably in a few years' time be accomplished in that same period of eight days.

The science of Agriculture and Agricultural Chemistry

made parallel advances during the nineteenth century. Men learnt so to fertilize the soil as to produce four and five times the crops got from the same area in the seventeenth century.

There was still more extraordinary advance in Medical Science. the average duration of life rose, the daily efficiency increased, the waste of life through ill-health diminished.

Now here altogether we have such a change in human life as to constitute a fresh phase of history. In a little more than a century this mechanical revolution has been brought about. In that time man made a stride, in the material conditions of his life, vaster than he had done during the whole long interval between the Old Stone stage and the age of cultivation, or between the days of Pepi in Egypt and those of George III.

The economic revolution of the Roman Republic had never been clearly seen by the common people of Rome. The ordinary Roman citizen never saw the changes through which he lived clearly as we see them. But the Industrial Revolution, as it went on towards the end of the nineteenth century, was more and more distinctly *seen* as one whole process by the common people it was affecting, because presently they could read and discuss and communicate, and because they went about and saw things as the common people had never done before.

CHAPTER XXXIX

THE GROWTH OF THE UNITED STATES OF AMERICA

THE westward growth of the United States of to-day was brought about first by the river steamboat, and then by the railway. Without these things, the growth of the present United States, this vast continental nation, would have been far more sluggish. It might never have crossed the great central plains. It took nearly two hundred years for effective settlement to reach from the coast to Missouri, much less than half-way across the continent. The first state established beyond the river was the steamboat state of Missouri (1821). But the rest of the distance to the Pacific was done in a few decades.

If we had the resources of the Cinema, it would be interesting to show a map of North America year by year from 1600 onward with little dots to represent hundreds of people, each dot a hundred, and stars to represent cities of a hundred thousand people.

For two hundred years the reader would see the dots creeping slowly along the coastal districts and navigable waters, spreading still more gradually into Indiana, Kentucky, and so forth. Then somewhere about 1810 would come a change. Things would get more lively along the river courses. The dots would be multiplying and spreading. That would be the steamboat. The pioneer dots would be spreading over Kansas and Nebraska from a number of jumping-off places along the great rivers.

Then from about 1830 onward would come the black lines of the railways, and after that the little black dots would not simply creep but run. They would appear now so rapidly, it would be almost as though they were being put on by some sort of spraying machine. And suddenly here and there would appear the first stars to indicate the first great cities of a hundred thousand people. First one or two and then a multitude of cities—each like a knot in the growing net of the railways.

The growth of the United States is a process that has no precedent in the world's history ; it is a new kind of thing. Such a community could not have come into existence before ; and if it had, without railways it would certainly have dropped to pieces long before now. Without railways or telegraph it would be far easier to administer California from Pekin than from Washington. The man of San Francisco is more like the man of New York to-day than the man of Virginia was like the man of New England a century ago. The United States is being woven by railway, by telegraph, more and more into one vast unity, speaking, thinking, and acting harmoniously with itself. Soon the flying machine will be helping in the work.

This great community of the United States is an altogether new thing in history. It is half-way between a European state and a United States of All the World—a world League of Nations.

But on the way to its present greatness and security the American people passed through one phase of dire conflict.

The river steamboats, the railways, and the telegraph, did not come soon enough to avert a deepening conflict of interest and ideas between the southern and northern states of the Union. The former were slave-holding states ; the latter, states in which all men were free. The railways and steamboats at first did but bring into sharper conflict the old difference between the two sections of the United States. The northern spirit was free and individual ; the southern made for great estates worked by a dusky multitude.

Abraham Lincoln, the great statesman of the American Civil War, was, it chanced, a man entirely typical of the new people that had grown up after the War of Independence. He was born in Kentucky (1809), was taken to Indiana as a boy, and later on to Illinois. Life was rough in the backwoods of Indiana in those days ; the house was a mere log cabin in the wilderness, and his schooling was poor and casual. But his mother taught him to read early, and he became a great reader. At seventeen he was a big athletic youth, a great wrestler and runner. He worked for a time as clerk in a store, went into business as a store-keeper with a drunken partner, and ran into debts that he did not fully pay off for fifteen years. In 1834, when he was still only five-and-twenty, he was elected member of the House of Representatives for the state of Illinois. On March 4, 1861, Lincoln was made President, with the southern states already in active secession from the rule of the Federal Government at Washington, and committing acts of war.

This Civil War in America was fought by improvised armies that grew steadily from a few score thousands to hundreds of thousands—until at last the Federal forces exceeded a million men ; it was fought over a vast area between New Mexico and the Eastern sea. It is beyond our scope here to tell of the mounting energy of that epic struggle that rolled to and fro across the hills and woods of Tennessee and Virginia and down the Mississippi. There was a terrible waste and killing of men But in the end Lincoln and the Union won, and slavery was abolished.

At the beginning of the war there was no railway to the Pacific coast ; after it the railways spread like a swiftly growing plant, until now they have clutched and held and woven all the vast territory of the United States into the greatest real community—until the common folk of China have learnt to read—in the world.

CHAPTER XL .

THE RISE OF GERMANY AND OF ITALY

AFTER the convulsion of the French Revolution and the Napoleonic adventure, Europe settled down again for a time to an insecure peace. Until the middle of the century, the new methods of handling steel, and the railway and steamship, produced no marked political results But the social tension, due to the development of urban industrial life, grew. France remained an uneasy country.

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The revolution of 1830 was followed by another in 1848. Then Napoleon III, a nephew of Napoleon Bonaparte, became the first President of its Republic, and then (in 1852) Emperor.

Napoleon III set about rebuilding Paris, and changed it from a picturesque seventeenth-century insanitary city into the spacious city of marble it is to-day. He seemed disposed to revive that rivalry of the Great Powers which had kept Europe busy with wars during the seventeenth and eighteenth centuries. The Czar Nicholas I of Russia (1825 to 1856) was also becoming aggressive and pressing southward upon the Turkish Empire with his eyes on Constantinople. And the Slav-Christian subjects of the Turk were looking to the Czar for freedom.

After the turn of the century, Europe broke out into a fresh cycle of wars. England, France, and Sardinia assailed Russia in the Crimean War in defence of Turkey. Prussia, under Bismarck's leadership (with Italy as an ally), wrested from Austria the leadership of Germany. France liberated North Italy from Austria at the price of Savoy. And Italy gradually unified itself into one kingdom through the efforts of Cavour, Mazzini, and the popular hero Garibaldi.

Then Napoleon III. was so ill-advised as to attempt adventures in Mexico during the American Civil War; he set up an Emperor Maximilian there and abandoned him hastily to his fate—he was shot by the Mexicans—when the victorious Federal Government of the U.S.A. showed its teeth.

In the year 1870 came a long-pending struggle for pre-dominance in Europe between France and Prussia. Prussia

Map of EUROPE, 1848-1871



had long foreseen and prepared for this struggle, and France was rotten with financial corruption. Her defeat was swift and dramatic. The Germans invaded France in August ;

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one great French army under the Emperor Napoleon III. capitulated at Sedan in September, another surrendered in October at Metz, and in January, 1871, Paris, after a siege and bombardment, fell into German hands. Peace was signed at Frankfort, and France had to surrender the provinces of Alsace and Lorraine to the Germans. Germany, excluding Austria, was unified as an empire, and the King of Prussia became the German Emperor.

Thus, between 1815 and 1871, the union of Italy and the union of Germany had been achieved—but we cannot here tell in detail of these great events.*

From 1871 the two new nations of Germany and Italy take their place on the map of Europe. For the next forty-three years Germany was the leading Power upon the European continent. There was a Russo-Turkish war in 1877-8, but thereafter European frontiers remained uneasily stable for thirty-six years till 1914.

CHAPTER XLI

THE EUROPEAN OVERSEAS EMPIRES OF STEAMSHIP AND RAILWAY

THE British Empire in 1815 consisted of the thinly populated coastal river and lake regions of Canada, and a great wilderness in which the only settlements as yet were the fur-trading stations of the Hudson Bay Company ;

For Germany, see Headlam's *Bismarck* ("Heroes of the Nations" series) or Grant Robertson's *Bismarck* (Constable). All should read Trevelyan's *Garibaldi and the Making of Italy* (Nelson, 2s.).

about a third of the Indian peninsula, under the rule of the East India Company; the coast districts of the Cape of Good Hope inhabited by blacks and rebellious-spirited Dutch settlers; a few trading stations on the coast of West Africa; the rock of Gibraltar, the Island of Malta; Jamaica,



and a few minor slave-labour possessions in the West Indies; British Guiana in South America; and on the other side of the world, two dumps for convicts at Botany Bay in Australia and in Tasmania.

Spain held Cuba and a few settlements in the Philippine Islands. Portugal had in Africa some vestiges of her ancient claims. Holland had various islands and possessions in the East Indies and Dutch Guiana, and Denmark an island or so in the West Indies. France had one or two

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West India Islands and French Guiana. This seemed to be as much as the European Powers needed, or were likely to acquire, of the rest of the world. Only the British East India Company showed any spirit of expansion.

Apart from India, there was no great growth of any European Empire until the days of railways and steamships. Some thinkers in Britain regarded overseas possessions as a source of weakness to the kingdom. The Australian settlements developed slowly, until in 1842 the discovery of copper mines, and in 1851 of gold, gave them a new importance. Improvements in transport were also making Australian wool a more marketable thing in Europe. Canada, too, was not very progressive until 1849; there were troubles between its French and British inhabitants, there were several serious revolts, and it was only in 1867 that a new constitution creating a Federal Dominion of Canada relieved the strain. It was the railway that altered the Canadian outlook. It enabled Canada, just as it enabled the United States, to expand westward, and to market its corn and other produce in Europe; and in spite of its swift growth, to remain in its interests one community. The railway, the steamship, and the telegraph cable were indeed changing all the conditions of colonial development.

Before 1840 English settlements had already begun in New Zealand, and a New Zealand Land Company had been formed; in 1840 New Zealand also was added to the colonial possessions of the British Crown.

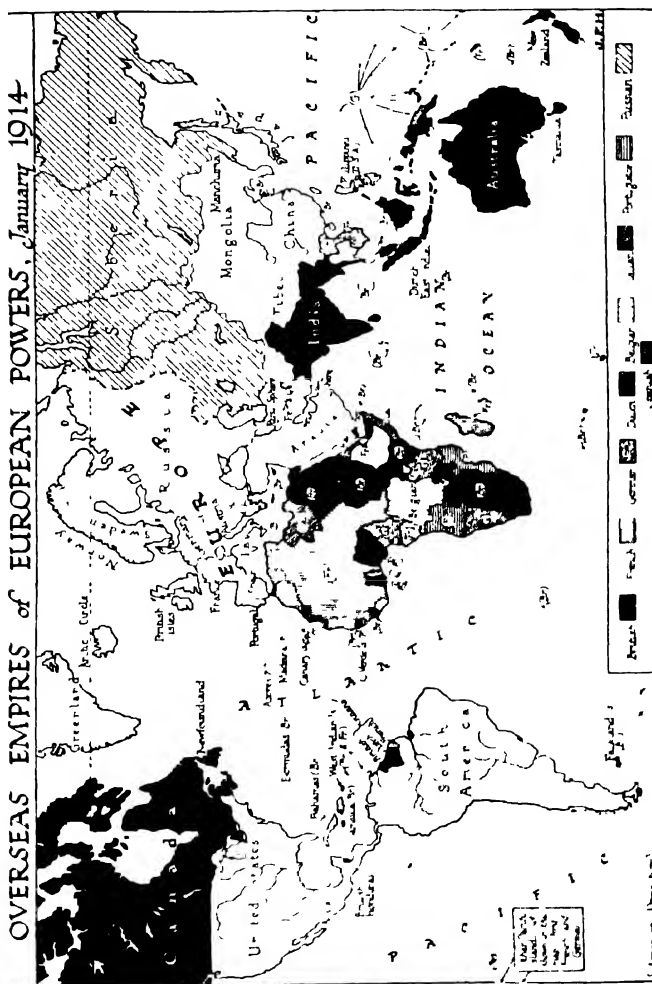
Canada was the first of the British possessions to respond

richly to the new methods of transport. Presently the republics of South America, and particularly the Argentine Republic, began to feel in their cattle-trade and coffee-growing the increased nearness of the European market. Hitherto the chief things that had attracted the European Powers into unsettled and barbaric regions had been gold or other metals, spices, ivory, or slaves. But in the latter quarter of the nineteenth century, the increased European populations were looking abroad for staple foods ; and the growth of scientific industries was creating a demand for new raw materials—fats and greases of every kind, rubber and other hitherto disregarded substances. It was plain that Great Britain and Holland and Portugal were reaping a great advantage from their control of tropical products. After 1871 Germany, and presently France and later Italy, began to look for raw-material areas.

So began a fresh scramble for colonies all over the world, except in the American continent where the doctrine of President Monroe (1820) forbade Europeans to make new colonies. Unfortunately little heed was given to the welfare of the Natives in this scramble.

Close to Europe was the continent of Africa. In 1850 it was a continent of black mystery ; only Egypt and the coast were known. Here we have no space to tell the amazing story of the explorers and adventurers who first pierced the African darkness, and of the traders, settlers, and scientific men who followed in their track. Wonderful races of men like the pygmies, strange beasts like the okapi, marvellous fruits

OVERSEAS EMPIRES of EUROPEAN POWERS, January 1914



and flowers and insects, terrible diseases, astounding scenery of forest and mountain, enormous inland seas and gigantic rivers and cascades were revealed—*a whole new world*. Into this new world came the Europeans, and found the rifle already there in the hands of the Arab slave-traders, and negro life in disorder. By 1900, in half a century, all Africa was mapped, explored, and divided between the European Powers.

The vast British Empire, scattered all over the globe, is *unique in the history of the world*. It is widely different from anything that has ever before been called an Empire. The conversion of Canada, Australia, New Zealand, South Africa, from mere administered dependencies into self-governing dominions has been a very fine feat of statesmanship. And no empire so great as India has ever before been subject to a European nation ; yet, even at its worst, British rule in India compares very favourably with any other domination of an entirely remote and alien civilization by another.

The British Commonwealth of Nations, as the Empire is called to-day, guarantees a wide peace and security. Like the Athenian Empire, it is an over-seas Empire, and its common link is the British Navy.

THE RISE OF JAPAN

CHAPTER XLII

THE RISE OF JAPAN

BUT now a new Power appeared in the struggle of the Great Powers—Japan. Hitherto Japan has played but a small part in this history. The Japanese proper are of the Mongolian race. Their civilization, their writing, and their literary and artistic traditions are derived from the Chinese. Their history is an interesting and romantic one ; they developed a feudal system and a system of chivalry in the earlier centuries of the Christian era ; their attacks upon Korea and China are an Eastern equivalent of the English wars in France. Japan was first brought into contact with Europe in the sixteenth century ; in 1542 some Portuguese reached it in a Chinese junk, and in 1549 a Jesuit missionary, Francis Xavier, began his teaching there. For a time Japan welcomed Europeans, and the Christian missionaries made a great number of converts

In the end the Japanese came to the conclusion that the Europeans were a nuisance. There was a great persecution of the Christians, and in 1638 Japan was closed to Europeans and remained closed for over 200 years. During these two centuries, the Japanese were as completely cut off from the rest of the world as though they lived upon another planet. It was forbidden to build any ship larger than a mere coasting boat. No Japanese could go abroad and no European enter the country.

For two centuries Japan remained outside the main current of history. She lived on in a state of picturesque feudalism, in which about five per cent. of the population, the *samurai* or fighting men, and the nobles and their families, acted as tyrants over the rest of the population.

Meanwhile the great world outside went on to wider visions and new powers. Strange shipping became more frequent, joining the Japanese headlands. Then, from about 1857, occurred numerous troubles with Americans, Russians, Dutch, and Britons. The humiliation of the Japanese by these events was intense. With astonishing energy and intelligence they set themselves to bring their life and culture to the level of the European Power. Never in all the history of mankind did a nation make such a stride as Japan then did. In 1866 she was a medieval people with a fantastic feudal system; in 1899 hers was a completely Westernized people, on a level with the most advanced European Power. She completely dispelled the persuasion that Asia was in some way hopelessly behind Europe. She made all European progress seem sluggish by comparison.

We cannot tell here in any detail of Japan's war with China in 1894 to 1895. Within ten years she was ready for a struggle with Russia, which marks an epoch in the history of Asia, the close of the period of European arrogance. The Russians, badly led and dishonestly provided, were beaten on land and sea alike.

The European invasion of Asia was coming to an end.

CHAPTER XLIII

THE GREAT WORLD WAR AND AFTERWARDS

THE progress in material science that created the vast steamboat and railway republic of America, and spread the British steamship empire over the world, produced quite other effects upon the congested nations of Europe. They found themselves confined within boundaries fixed during the horse-and-highroad period of human life, and their expansion overseas had been very largely anticipated by Great Britain. Only Russia had any freedom to expand eastward ; and she drove a great railway across Siberia until she entangled herself in a conflict with Japan, and pushed south-eastwardly towards the borders of Persia and India to the annoyance of Britain.

The downfall of the "Empire" of Napoleon III, and the making of the new German Empire, pointed men's hopes and fears towards the idea of a Europe under German leadership. For thirty-six years of uneasy peace (1878 to 1914) the politics of Europe centred upon that possibility. France, the steadfast rival of Germany for European power since the division of the empire of Charlemagne, sought to correct her own weakness by a close alliance with Russia ; and Germany linked herself closely with the Austrian Empire and less successfully with the new kingdom of Italy. At first Great Britain stood as usual half in and half out of continental affairs. But she was gradually forced into

friendship with the Franco-Russian group by the development of a great German navy. The policy of the Emperor William II. (1888 to 1918) thrust Germany into overseas enterprise that brought not only Great Britain but Japan and the United States into the circle of her enemies.

All these nations armed. Year after year the making of guns, equipment, battleships, and the like, increased. Year after year the balance of things seemed trembling towards war, and yet men hoped that war would be averted.

At last it came (July, 1914). The German armies marching through Belgium, Britain immediately came into the war on the side of Belgium, bringing in Japan as her ally, and very soon Turkey followed on the German side. Italy entered the war against Austria in 1915; and Bulgaria joined the Central Powers in the October of that year. In 1916 Rumania, and in 1917 the United States and China were forced into war against Germany. It is not within the scope of this history to define the exact share of blame for this vast catastrophe. The more interesting question is not why the Great War was begun, but why the Great War was not prevented.

Pestilence, that old follower of warfare, did not arrive until the very end of the fighting in 1918. For four years medical science staved off any general epidemic; then came a great outbreak of influenza about the world which destroyed many millions of people. Famine also was staved off for some time. By the beginning of 1918, however, most of Europe was in a state of mitigated and regulated famine. The production of food throughout the

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world had fallen very greatly through the calling off of the peasants to the fronts, and the distribution of such food as was produced was impeded by the havoc wrought by the submarine, and by the upsetting of the transport system or the world. By the fourth year the whole world was suffering from shortages of clothing and housing, and of most of the normal gear of life as well as of food. The actual warfare ceased in November, 1918. After a supreme effort in the spring of 1918, which almost carried the Germans to Paris, the Central Powers collapsed. They had come to the end of their spirit and resources.

The proposal of a League of Nations was brought forward by Mr. Wilson, the President of the United States of America. This was only a first suggestion for a League to preserve Peace, and a worldwide blaze of enthusiasm welcomed it. As a result, the League of Nations as it now exists was created; but before such a League can ensure World Peace, men and women everywhere must gain a clearer idea of the common destinies of mankind and so create a real force for world unity and world order.

What man has done, the little triumphs of his present state, and all this history we have told, form, let us hope, but the prelude to the things that man has yet to do.

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PRONOUNCING INDEX

KEY —(*The accented syllables are printed in Italics*)

ā as in "mate"

ē as in "meet"

ī as in "might"

ō as in "mole"

ā as in "about"

ē as in "met"

ī as in "bit"

ō as in "top"

ū as in "mute"

oo as in "soon"

g as in "gas"

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